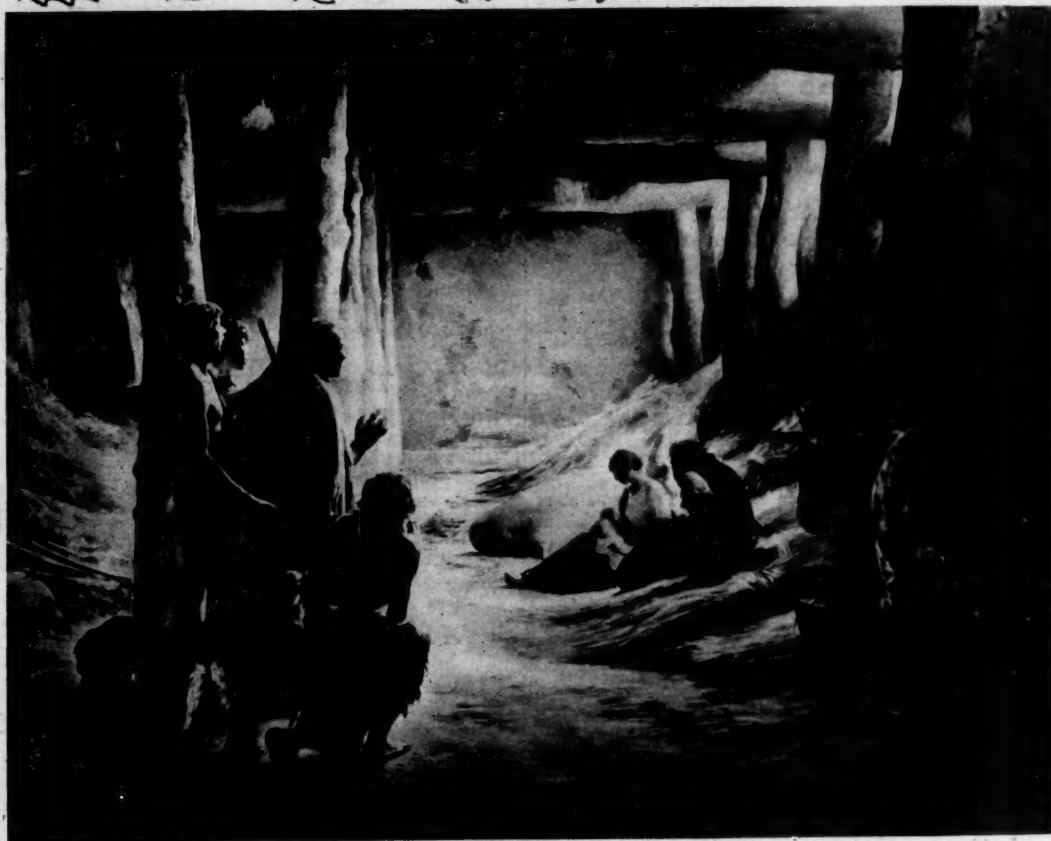


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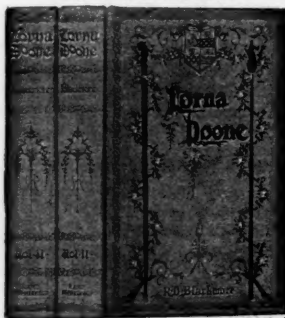
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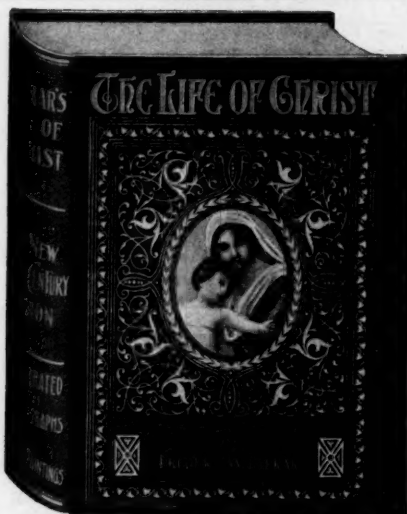
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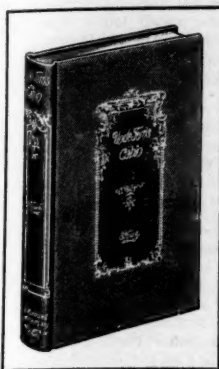
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and Christian World

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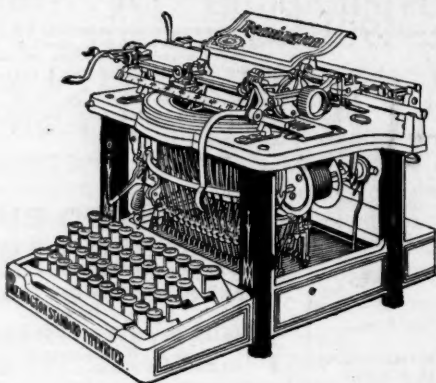
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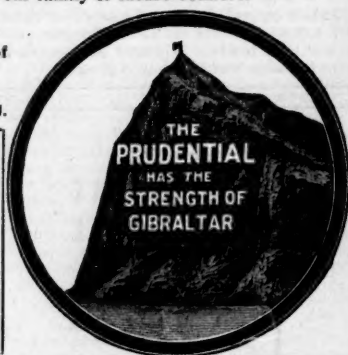
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THE CONGREGATIONALIST

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and Christian World

Volume LXXXVI
Number 51

Event and Comment

The Place of Feeling in the Christian Life

We turn disdainfully from the extravagancies and excesses which mark certain so-called religious meetings. We term them merely an ebullition of animal spirits, and no more related to the things of the kingdom than an Indian war dance. But without undertaking the difficult task of discovering the real amount of sincerity and earnest desire beneath these extraordinary actions, we are bound to canvass anew the important question of the place of feeling in the religious life. When President Eliot goes so far as to say that Harvard University is run on sentiment, it is well for the Church of Christ to utilize to the full the force of feeling which inheres in the Christian religion. Faith is to be intelligent and rational, to be sure, but faith is always to have as its handmaiden love—tender, warm, persistent, that wells up at the thought of God's love and mercy, that prompts ministration to human needs. The gospel is the great generator of enthusiasm. It is still good form to pray for zeal and to exhibit it to our brethren and to the outside world. A religion that is only chaste, conventional, cold, cast in classic forms is not a religion that will ever mightily move the world.

Soul-saving the Business of Christians

In our reaction from extravagant religious phenomena, we need also to guard against the natural tendency to disesteem all direct evangelistic efforts in view of the excesses which so often accompany the methods employed. The ostensible purpose of these demonstrations is to save men from sin. Whether the end in view was accomplished in a dozen cases, or even in one, we have no means of judging, but on general principles we can bear with a good deal in the way of noise, with the beating of drums on the part of the Salvationists and with unconventional approaches to men, provided we are sure that those engaged in such operations are sincere and measurably successful. The Christian Church has to her credit today altogether too few conversions of outsiders to make it too critical of those who plunge into the hard work of winning men from lives of sin. The evangelistic impulse must ever be kept to the front, though it is always the part of wisdom to study wise and tactful ways of expressing it. We wish that our Congregational churches this coming winter would emphasize more than has been their wont the purpose for which Jesus originally banded together his disciples, that they might become fishers of

men. A sister church—the Presbyterian—has set apart in a formal way one of its ablest men, President Stewart of Auburn Seminary, to forward by every method which he and his committee can devise this purpose of evangelization. Churches of our order may well note this fact and find incentive in it.

Harvard's New Chair of Theology

It is only a few months since Andover Seminary surrendered the president of its faculty and its foremost scholar, Prof. George F. Moore, to Harvard Divinity School. The Harvard overseers have now called his brother, Rev. Dr. E. C. Moore of Central Congregational Church, Providence, to the Parkman professorship of theology in the same institution. This chair, formerly filled by the dean of the Divinity School, Prof. F. G. Peabody, has been for some time vacant in the university catalogue. Should Dr. Moore accept the invitation, practically a new chair will be created for him, his work being determined in conference with the faculty. The field appears to open an exceptional opportunity for which Dr. Moore is especially fitted by his professional studies at home and abroad, his experience as a pastor and his service in giving lectures at Brown University and other institutions of higher education. His pastorate of twelve years has been so prosperous and the bonds between him and his people are so strong that they cannot be easily severed. The answer to this call, however, whatever it may be, will no doubt be decided by the concurrence of all the parties most nearly concerned in view of the larger interests of the whole Christian Church.

Baptist Missionary Administration

The most prominent practical matter in the recent Congregational National Council was the federation of our benevolent societies. Baptists are wrestling with this problem with no less interest than Congregationalists. The mid-year conference on missionary methods, held in New York city, Dec. 3, was mainly occupied with this subject, and the papers and discussions are fully reported in Baptist papers. Baptists have three societies, while we have six. They are voluntary, as ours are, and their voting members consist of contributors and delegates from contributing churches. Rev. Dr. W. C. Bitting read an able paper reviewing the situation and proposing the following changes:

(1) Terminate existing vested rights of membership only with death of those who

have them. (2) Strike out present articles in the constitutions of the three societies defining membership. (3) Insert in the place of that stricken out the same provision for all, an article giving each Baptist district association the right to elect one person, and one for each 2,000 communicants in its churches, as members of the three societies. (4) An advisory board of three from each society. (5) The women to be on the same terms as men. Distinctions of sex to be abolished.

These propositions, except the last, are similar to those adopted as the advice of our National Council. They will be considered at the annual conference of Baptists in St. Paul next May. The pressure is urgent for reduction in the number of appeals made to the churches for money and in the numbers and expenses of collecting agencies. But the fear of reducing the gifts and unwillingness to deprive agents of their positions will have much weight against making changes. The conservative element was in the majority. The progressives are content, however, with the reference of all the suggestions to the several annual meetings, which holds the matter at issue still open to debate. The discussion at this meeting was evidently carried on in a friendly spirit and with the united purpose to administer the missionary work of the denomination most effectively.

Federation of Catholic Laymen

The session of Roman Catholic laymen in Cincinnati last week, at which the organization of the American Federation of Catholic Societies was perfected and the broad principles upon which the federation is to work were formulated, was a gathering of more than ordinary significance, whether viewed from the standpoint of the Roman Church, or of the people at large. Denying all intention to use for political or ecclesiastical ends the aggregated strength now available, it will be surprising if the solemn vows thus made are kept. We hope they will be. In so far as the meeting represents the increase of lay influence in the Roman Church in this country we welcome it heartily. In so far as it will tend to strengthen the church in those features of its life which make it a conserving force among the masses we welcome it. The names of some of the officials chosen indicate the fusion of races within the church. The president is a Minahan, one of the vice-presidents a Kaufman, the secretary a Matre, and one of the executive committee a Fabacher. But most of the officials are Irish, as was to be expected, both from the priority of the Irish Catholics as immigrants in large numbers and their racial proclivity for office holding.

Jewish Theological Education

The Jewish Theological Seminary, New York city, announces that it has secured as director and president of its faculty Rev. Dr. S. Schechter, reader in Rabbinics in the University of Cambridge, England, and professor in the University of London, a man famous for learning, originality of thought and fine character. In addition to this good fortune the seminary has had \$200,000 offered to it as the nucleus of a new endowment fund, providing such changes are made in its charter as will insure permanence of policy and wise use of the money. Efforts for reincorporation and a new form of government are now being made. Every step of this kind should be appreciated sympathetically by Christians. The increasing number of Jews in this country and their peculiar spiritual problems just now make it of highest concern that the leaders of Jewish religious life should be well equipped for their task.

Fewer English Candidates for Ordination

The steady decline in candidates for ordination to the ministry in the Church of England alarms the thoughtful leaders of the Church. It has been suggested as a remedy that the church assume the expense of educating its clergy, the expense involved in preparation being held by some to be the insuperable barrier which is fending off candidates. It is said by Anglican Church students of the problem that one cause of the decline is the disinclination of parents to dedicate their children to the ministry, in view of its increasing hardships and inadequate recompense. It is said, also, that stricter requirements for admission are keeping many out. In view of past looseness it is to be hoped that this is one cause. The bishops' examinations both as to character and attainments formerly were worse than perfunctory—they were scandalous. It is said that the bishops now discriminate against elderly men offering to work in orders, even as local congregations do here. Last, but not least, in the opinion of the *Church Times*, comes the unwillingness of young men to subscribe to the creedal tests now imposed. "So far," it says, "as this denotes a greater seriousness, it makes for gain. . . . So far as it denotes a weakening of the habit of faith, it is deplorable, but the fact must be faced." The *Times* then proceeds to show that candidates at the present time are asked to subscribe to "matters of defunct and forgotten controversy, . . . *ne movias Camerinam*," being the loved maxim of English prelates. It then proceeds to denounce the Articles as "a snare for scrupulous consciences, a derision for the robust, a barrier for the delicate."

Differences in the United Free Church

It is probable that the new United Free Church of Scotland will find its unity or its freedom challenged in the next assembly. A memorial for ministers and laymen has been presented to the college committee of the Glasgow University, called forth by Prof. George Adam Smith's book on Modern Criticism and the Preaching of the Old Testament, and has been referred to a sub-committee

for examination. The feeling of unrest among the more conservative members of the church grows more pronounced. Warm discussion may be expected, followed either by broadening the creed or narrowing the company of scholars in the United Free Church. These conditions may make it inexpedient for Dr. Marcus Dods, who has been on two occasions formally accused of heresy, to accept his election as moderator of the assembly.

Dr. Scudder Goes to Hawaii

Rarely does the separation of a pastor and people involve greater self-sacrifice than that of Dr. Doremus Scudder from the First Church at Woburn, Mass. The Hawaiian Mission Board some two years ago secured Dr. M. L. Gordon to labor among the Japanese of the Hawaiian Islands, which now number about forty-five per cent. of the population. He was admirably fitted for this work by long residence in Japan, but he died about the time when he expected to begin his labors. The board then called Rev. Sidney Gulick of the American Board, but he could not be spared from his field. Dr. Scudder,



through his five years' residence in Japan, his missionary antecedents and training, was prepared for this important place. But he has become deeply attached to his people during the six and a half years of his pastorate in Woburn, has been a leader in the Forward Mission Movement, and has uncompleted important plans of labor with his church. The people felt that they could not spare him, but after consultation with prominent men in the denomination they sorrowfully but unanimously decided that their pastor's call to Hawaii was from the Holy Spirit, and summoned a council of the churches of the Woburn Conference, which met Dec. 11 and with deep sympathy, both for the people and the pastor, approved of the action of the church accepting his resignation. Dr. Scudder preached his farewell sermon last Sunday, receiving twenty persons into the church. He, with his wife, will sail from San Francisco Jan. 5, for Japan and, after spending a year there in acquainting himself with present conditions, will go to Hawaii. As many of the Japanese young men, after a few years abroad, return to their native country, Japanese leaders regard favorably a Christian mission which will help to send these young men back with high standards of moral character. The interest both of our Government and of Japan in this work gives to Dr. Scudder's mission a peculiar value.

Lord Curzon's Success in India

The *Christian Patriot*, an admirable native Christian journal from India which comes to us regularly, is warm in its praise of the viceroy of India, Lord Curzon, for his work as an administrator, for his disposition to cut red tape, to get at the heart of problems, to learn through sympathetic insight what are the grievances of the people and the native point of view. It credits all that he has done as a reformer and all that he bids fair to do to his conscientiousness, a conscientiousness which he has said is rooted in the belief that "righteousness exalteth a nation, but sin is a reproach to a people." Great Britain is most fortunate now that, with her South African problem calling for all the wisdom and insight of her statesmen and all the military resources of her army and much of the wealth of her people, she has in Canada so admirable a dominant personality as Sir Wilfred Laurier, and in India so wise, courageous and loyalty-inspiring viceroy as Lord Curzon. Perhaps some of the latter's wisdom and goodness are due to his American wife, *née* Leiter.

The Simultaneous Mission in Australia

Much time and thought have been given by ministers and laymen to the organizing of a simultaneous mission in New South Wales. It will be a kind of object lesson for Australia, and if the results are judged satisfactory will probably be taken up in other states. The Church of England, as a church, takes little part, though some of the Low Churchmen are working with other denominations in the mission, and others (Low and High) are carrying on opposition missions. The number of these last is small. There are about thirty different district committees, who have organized about forty missions. Salvationists, Quakers and Disciples of Christ are joined with Anglicans, Presbyterians, Baptists, Congregationalists and Methodists in the work. The sphere of the mission is Sydney and suburbs. House to house visitation precedes the meetings. In most places two, or even three, visits will be made, and the names, addresses and religious preferences of the people visited noted. This is for the purpose of following up cases after the mission is over. The central committee, with a special view of reaching the non-churchgoers, has recommended that, where possible, meetings should be held in halls or tents—not in churches. This advice has been generally followed. Not a few hope that the best results of the mission may appear in regular federal action amongst the denominations after the special effort has closed. In the meantime, the movement, so far as it has gone, has proved that it is possible for the evangelical churches, if they choose, to organize effectively and work harmoniously for a given object. The spirit of unity evoked must lead to good results.

A Week of Giving to Colleges

The most superficial reader of the daily papers of the country last week must have been impressed with certain facts chronicled in a cumulative fashion. Mrs. Stanford's transfer, with all the forms of

law, to the university which bears the name of her son, of the vast sum of \$30,000,000, Mr. Carnegie's proffer to the United States Government as advisory patron of \$10,000,000 with which to begin the endowment of a higher institution of learning in Washington, D. C., which will supplement, but not rival, the admirable institutions already there, and the announcement that Yale last year added \$595,000 to its funds, that Dartmouth was about to come into possession of \$500,000, and that Wesleyan had had a gift of \$125,000—such were the bare facts announced. But what of the wealth of significance that lay back of them and shone through them. To be sure, most of the gift to Stanford University does not represent additional wealth. In a way, it was simply the formal, legal doing again of what had been done before in ways that it was feared might have been illegal. But even so, it is the final act in a record of private beneficence unmatched in the history of education.

The Contemplated Institution in Washington

As for Mr. Carnegie's gift, Congress doubtless will require that the wealth given be in form other than the securities of the United States Steel Co., and this, if for no other reason, because the sad history of Johns Hopkins University shows that it is most unwise to put all of an educational foundation's eggs in the basket of any one corporation, however wisely managed. But Mr. Carnegie will adjust himself to the new demands, and, as a consequence, we shall ere long see in Washington, under the guidance of Dr. D. C. Gilman, ex-president of Johns Hopkins University, an educational institution supervisory and supplementary in its character, which will bring specialists graduated from our colleges and universities in touch with the splendid libraries, museums and scientific collections and laboratories which national wealth and expert knowledge have brought together at the capital. Thus will be brought to pass on a scale and in a way that he never imagined a vision which George Washington had years ago. As for the record of the smaller and older institutions mentioned above, it is not unusual at all—for this country. It is simply the record of a settled habit which our men of means have acquired, a habit which the men of no other country have formed to such a degree, and a habit which not only saves the donors from the perils of excessive wealth, but adds immensely to our national resources as we enter the arena of competition for the world's trade.

Civil Service Reform

The select few who officer and man the National Civil Service Reform League have been in session in Boston during the past week, and have received from the press of the city, from representative citizens and from Harvard University a cordial welcome. The theory, having become established in Federal law and having proved by its workings its merit, no longer is the topic of much argument at such meetings. Practical applications of the theory to other departments of the Federal service than now have it,

and especially to the service in the dependencies, are now rightfully claiming the attention of the gentlemen who support this league. Hence at this Boston meeting the crying necessity of consular reform, of fixing the merit principle firmly on our Philippine and Porto Rican administrative systems, has been set forth. Never have the officials of the league come together more optimistic in mood than now. Never have they felt that behind them and the law there stood an Executive so thoroughly committed to the reform; and it has been most gratifying to hear such critics of presidents as Mr. Schurz and Mr. Bonaparte vieing with less censorious reformers, like ex-President Gilman and Hon. W. D. Foulke, the newly appointed Civil Service Commissioner, in praising the head of the nation. And well they may. Already during his brief term of office he has done as much to "put starch" into the Federal law as he did during his full term as governor of New York to stiffen up its state civil service law. Day after day new interpretative rulings and extensions of the law to new departments have come from him with a regularity justifying the term "habitual." And heartily supporting him are the Cabinet advisers and the best of the legislators, who, if truth were told, are glad to be relieved by Executive fiat of the pressure upon them to serve as patronage brokers—a role debauching and thrice foolish now that the legislative department of Government, by the latest rulings of the Supreme Court, is called upon to determine so many perplexing problems relative to the government of our dependencies and our wards.

Admiral Schley Condemned

The finding of the court called to investigate charges against Admiral Schley while serving as one of Admiral Sampson's subordinates in the Santiago campaign of 1898 is, that he was negligent, inefficient, tardy, vacillating and unenterprising; inaccurate and misleading in his official reports; and unjust in his subsequent discussion of the case with Lieutenant-Commander Hodgson. The charge that he was other than brave during the battle of Santiago is not sustained. Thus report Admirals Benham and Ramsay, a majority of the court, and thus stands the verdict, Admiral Dewey formally assenting. But he has filed a minority report, in which he approves of some of Admiral Schley's acts during the Santiago campaign. He also goes beyond the case before the court and puts himself on record as believing Schley entitled to credit for the victory over the Spanish squadron on the morning of July 3. It is most unfortunate that there should have been this division of the court, and that Admiral Dewey should have felt it necessary to cast another bone into the arena to be wrangled over. The court recommends that the case drop now, and it is to be hoped that it will. But Admiral Schley's lawyers are already saying that he must appeal the case to a higher tribunal; and partisans of the condemned man are insisting that Admiral Dewey's opinion outweighs those of Admirals Benham and Ramsay. We doubt it very much. Admiral Dewey's reputation as a wise

man is not as high as it was before he landed in this country fresh from the victory at Manila. His self-nomination for the presidency injured his standing permanently. We shall regret the carrying of the matter before Congress and the additional washing of dirty linen which that will involve. The men of the navy, with but few exceptions, long ago came to a definite opinion as to the relative worth of Admirals Schley and Sampson as men and as naval commanders, and that opinion is adverse to Admiral Schley; and the wisest course for the American people in this case is to accept the verdict of those most likely to be well informed and whose sense of honor and fair play is quite as acute as the public's.

Massachusetts Municipal Elections

The overwhelming victory of the Democratic candidate for mayor of Boston, Hon. P. A. Collins, is to be explained by his great personal popularity, the restored unity of the party which nominated him and the weakness of his opponent, the present mayor, Hon. T. N. Hart. The election of a partisan candidate in the city of Cambridge, where non-partisanship has been the accepted policy for many years, indicates want of vigilance on the part of the elements of the population which hitherto have controlled the city; and to some extent it indicates distrust of the method by which the non-partisan candidates are chosen. Returns on the issue of saloon control show no marked drift one way or the other. Most of the "license" cities went for license, and the "no license" for no license, Chelsea, however, leaving the "no license" column by a license majority of only four votes.

Through Transit to the Heart of New York

It is announced that the Pennsylvania Railroad on the west and the Long Island Railroad on the east have joined capital and expert knowledge, and are about to begin operations which will enable their passengers to arrive in what is now the heart of the business district of New York city without the present transfer to ferryboats and transportation across the North and East Rivers, only to land on the fringes of the city and not its heart. Trains are to be propelled by electricity through tunnels underneath the rivers. This vast new project of daring engineering not only has most vital import to passengers due in New York over both of these lines, whether coming from far or near, but it also has a bearing on the problem of lessening the journey between New York and the continent of Europe. For if passengers can, without discomfort or transfer of themselves or their baggage, be taken by rail to the extreme eastern end of Long Island, it is quite likely that the project of making the terminus of a trans-Atlantic line at that point will take shape.

Canadian Nationhood

The Westminster, the ablest of Canadian religious journals, in a significant editorial on The Canadian Nation, points out how surely the confederation is coming to the time when it will be an independent Power. Each year, it asserts, the native

born population increases in relative strength, and with it there comes a weakening of the ties which bind the people to the mother country. In guarding its own rights by "conventions," Canada has already gone far; when so acting by treaty Great Britain has to be consulted and is the dominant partner, and the *Westminster* urges that negotiations in the future be by "convention," and not by treaty. It insists also that any claims, territorial or otherwise, which Canada may make hereafter which conflict at all with the policy of the United States will not be met by us in a magnanimous spirit. It argues, therefore, that the government should be held to strict accountability for sturdy protection of Canadian rights, such, for instance, as the claim to a seaport on the Lynn Canal as an outlet from the British Yukon district, and the right of the Canadian government to be consulted with respect to the new Isthmian Canal joining the Pacific and Atlantic. This latter claim comes rather late, for despite the plea of Canada, recently publicly proclaimed by the Canadian minister of justice, Hon. David Mills, the British government has consented to abrogation of all special British rights in the canal. We can understand the *Westminster's* distrust of the United States, judging us by our past, but we hope we and it will be agreeably disappointed in the future. For we prefer to hope that with the coming of a new century there has come a new era of trade relations between the United States and other Powers. If the reciprocity policy prevails, as we sincerely hope it will, it will involve sooner or later a renewal of relations with Canada on a basis of fair dealing, such as once prevailed prior to and during the Civil War.

Sympathy for the Boers

Sir Wemyss Reid, in the December *Nineteenth Century*, writing on the South African war, calls attention to the latent sympathy for the Boers in the United States, and he cites a prominent Washington statesman as confiding in him how steady the pressure is which the Administration has to resist favoring intervention by the United States in behalf of the Boers. Mr. Reid is right unquestionably in his diagnosis of the condition of public sentiment in this country, but public sentiment is one thing and public opinion is another. From the standpoint of sentiment the citizen of the United States pities the smaller and poorer combatant and admires, as all men must, the tenacity and bravery of the Boer combatants. But public opinion never yet has come to a point where it deemed it the business of the United States to intimate to Great Britain that we knew better than she how to settle a war which, while a racial conflict, is also in a way a civil war. Leaders of opinion in this country, as they have studied the war in its origin and management, have not found the evidence so clear and unmistakable in favor of the Boers as to make it possible for them to urge pronounced action by the United States, even were there no issues other than the abstract right and wrong of the matter involved in any action we might take. President Roosevelt, because of his Dutch

blood, might be thought by some more likely to sympathize with the Boers than his predecessor, and thus take the initiative, and this seems to be the hope of Mr. Bourke Cochran, voiced at a great pro-Boer mass meeting in Chicago recently. But, however much sentiment might incline Mr. Roosevelt to act as Mr. Cochran urges him to, as an official he will act in obedience to a policy which calls for neutrality on our part. Governor Yates of Illinois, however, has issued an appeal to the people of that state for pecuniary aid for the Boer refugees and prisoners in the concentration camps. Latest statements by high British army officials indicate that as the result of criticism at home and abroad the concentration camps are to be abandoned to a considerable extent, if not wholly. The Blue-Book, just issued, giving the rate of mortality in the camps for the six months ending with November, shows a total of deaths of 13,941 persons. Of the 3,156 whites who died in October, 2,633 were children, and of the 2,807 who died during November 2,271 were children.

An American Asiatic Bank

Mr. Charles A. Conant, the special agent sent to the Philippines to study the monetary problem, when he returned recently came prepared to indorse officially the proposition that the Government, so far as it could, should lend its aid to the scheme to establish somewhere in eastern Asia a bank with American capital, which would do for American merchants, travelers and residents what the banks in Asia financed by Russians, Germans, Belgians and British citizens do for the traders and citizens of Europe. This scheme appeals to the common sense of every one who has given the slightest thought to the future influence of this country in Asiatic affairs, and to none will it be more welcome, if properly rooted and honorably administered, than to the ever increasing force of American missionaries on Asiatic soil.

Dread of an Armenian Massacre

The annual report of the American Board, issued last week, in its discussion of the outlook for the missions in Turkey, hints at grave danger to the Armenians and a recurrence of massacre. Signs of this have not been wanting to those whose only source of information is the regular news channels, but of course the officials of the Board have direct information from trusted observers in the field. The hope is expressed by them that the Powers will interfere to prevent the renewal of the horrors of 1895. Neither Germany nor Russia will join in any such movement, we feel sure. Great Britain is relatively impotent, compared with former days. France, if not under obligations to Russia, might act, because some of her choicest spirits have kept alive public interest and feeling against the cruel Turk. Austria, at the present time, is said to be exerting her influence in favor of juster treatment by Turkey of the races whose plottings she dreads, but Austria could not act effectively to prevent a massacre. Meantime Armenians non-resident in Turkey, many of them, send money and substantial aid

to those of their number remaining behind who cherish the dream that a race revolt against the Turk can succeed. Of such there are not a few in the ever-increasing Armenian colony in the United States. A meeting advising the use of physical force was held by Armenians in Boston last Sunday.

The Case of Miss Stone

Latest reports from Constantinople indicate that Messrs. Dickinson and Spencer Eddy, who have been dealing with the case as diplomats, have at last turned the matter over to the missionaries for negotiation and settlement, a concession quite significant, if tardy, and one that diplomats have not infrequently made before in a spirit of due humility after their pride has been abased. If it be true, as is reported, that President Washburn of Robert College has gone up to Sofia to advise and aid in the steps now to be taken under the direction of the Board's missionaries, our hope for Miss Stone's speedy release waxes. One of the reports from Sofia relative to her present condition says that she is not without some of the comforts of life, and that a physician is not far distant, and that she is improving the opportunity to do evangelistic work among her captors. This latter statement may be a fabrication, but it is just what Miss Stone might be expected to do under such circumstances.

Is the Bible Inspired

Is the Bible inspired in a different sense from every other good book? This question has been sent to us by several inquirers. The answer involves this other question, Is Jesus Christ different from every other good man? Our fathers said that he was, and laid such emphasis on the difference that often, in fact, they denied to him elements necessary to bring men into sympathy with him. They ascribed to him omnipotence in his infancy, and they declared that he knew everything at the time when his biographers said he was advancing in wisdom. One of their favorite texts described him as "separate from sinners, and made higher than the heavens." In our time the emphasis is laid on his human nature. A favorite text describing him, taken from the same epistle, is, "It behooved him in all things to be made like unto his brethren." A jealous unwillingness to separate him, of all men, from humanity leads some of his followers to deny him any qualities which essentially distinguish him from mankind as his brethren.

But none the less does Jesus Christ stand alone and supreme in history, in character and in the work he does. His separateness from sinners is most deeply felt and best understood by those who most keenly realize that they are sinners, and that they are saved by his grace. It is said by some who deny him supremacy that there have been many saviors. But those who rejoice in salvation from sin through him want but one, and that one is Jesus Christ. It is asserted that the message of the angel on the hillside at Bethlehem is only a legend. But the message is still singing itself in the hearts

of millions, "Unto you is born a Saviour, who is Christ the Lord," and they know him. This good news believed, this Saviour's salvation experienced, is waking anew this Christmastide among all nations the anthem:

Glory to God in the highest,
And on earth peace
Among men in whom he is well pleased.

That which has wrought itself into human experience until it has become welcomed as good tidings of great joy in many nations is not a legend. Jesus Christ came into the world to be a Saviour. He is a man, "a perfect man," and the object of Christian aspiration is "to attain unto the measure of the stature of the fullness of Christ."

But while he is a man among brethren he is infinitely above and beyond any man. Those who have seen him have seen the Father. He takes away the sin of the world. Other priests offer oftentimes the same sacrifices, "but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God." When we have come to know him most intimately, we best understand his saying, "No one knoweth the Son but the Father." Mystery still robes him as we come nearest to him, and no disciple of his would ever mistake him for any other man.

As the man Christ Jesus is alone among men, so the book which has made him known is alone among books. It is, indeed, a literature of many books written by many men in different ages. But it is bound into one book by one supreme purpose. Standing in the heart of the revelation it makes, Jesus Christ points backward to the written Scriptures, and says, "These are they which bear witness of me"; and pointing forward to Scriptures then unwritten, he says to those who were to write them, "The Holy Spirit shall teach you all things and bring to your remembrance all that I said unto you."

As Christ the supreme man is different from all men, so the Book which reveals him is different from all books. Those who know it best find in it, as they find in him of whom it speaks, the greatest mysteries, the most exhaustless mine of treasures. Men speak of the essential Christ as different from the historic Christ, but there would be no Christ at all if the Book had not enshrined him and introduced him anew to each succeeding generation. The Holy Spirit which brought him into the world by human means created the Book through human means. Men have learned more of him as they have grown more like him. The knowledge gained from the Book has blended with experience until new and richer apprehension of him has been recorded in noble books and his spirit and principles have come to pervade literature widely in all its forms.

But the Bible stands supreme. It is the unfailing fountain from which the river of the water of life flows into all literature. The historic Christ is the Christ of today. As more people know and obey him than ever before, more people demand the Bible. More copies are printed in more languages and distributed throughout wider realms than ever before. It will extend its supremacy as his supremacy extends who is

the same yesterday, today and forever, and whose heralding and history and prophecy are given in the Book that has his words of which he said "they are spirit and they are life."

Definite Ends in Church Work

Rev. Dr. S. W. Dike, in the November *Hartford Seminary Review* and in the *American Journal of Sociology* of the same month, pleads reasonably and successfully, we think, for more recognition by those who are facing problems of readjustment of church polity, whether universal or local in range—and there are no churches which are not so situated now—of the opinion of such men either in or out of the church as are competent to advise. And this by reason of their superior knowledge and their experience in the use of the deductive or comparative method of studying the origins and transformations of social institutions.

In the *Seminary Review* Dr. Dike points out the need of such a course if federation of forces within the local church, or federation of local churches within the community, or federation of churches in any given nation is to come to pass in the most practical, unostentatious way. In the *Journal of Sociology*, incidental to and illustrative of the argument for more thorough and scientific study of social institutions and a popular exposition of the same, Dr. Dike calls attention to the changes which have gone on in Congregationalism, and to the demand now for co-ordination and readjustment of the denominational societies. This he claims is only the problem of the local churches in larger form, unaware of it as most who discuss it are. The change through which the democratic churches are now passing, he claims, is like unto, but later in time, the change which the democratic town has undergone. But the changes of town structure and life have been both apprehended and comprehended by more persons than the changes in the church.

Turning to the problems of the church itself, Dr. Dike asserts that one reason of its present relative lack of success is because so often it has stumbled upon or experimented with new methods rather than deliberately chosen them after careful consideration of the problem to be solved; and because there has been little sense of what he calls "social proportion." And in support of this thesis he points to the multiplicity of agencies by which the church is now trying to do its work, and the infrequency with which there is any deliberate purpose on the part of church or pastor of "studying them all and working out the place each should hold by the side of others and in the whole."

We think Dr. Dike would admit that there are some signs of reaction against so much machinery, usually so unrelated and hence so ineffective, and that within the past five years a change for the better has been seen in our denomination. But that much remains to be done, first in the way of careful study of the problem, and then in persuading the many to accept the knowledge put at their disposal by the expert few, we should be the last to dispute. And in this task of investigation

and popular education few, if any, are so competent to advise as Dr. Dike.

How Would Jesus Keep Christmas

Following Christ is being realized more and more as the delightful task of the Christian people. In the pledges of the societies for children and young people, in the practical counsel of our pulpits, and in much of the literature of the Christian life that circulates most widely Jesus is made the great example in whose footsteps it is our duty and privilege to follow.

But we need to consider that even so high a purpose as this may be in danger of receiving undue emphasis. The Christian life is a matter of spiritual companionship rather than mechanical imitation. It is quite possible to descend to the lower level of an effort at slavish copying instead of seeking comradeship in the life of the spirit. And the initial value of a question such as the one which we are to consider just now is that it drives us instantly to the spiritual rather than to the mechanical view of discipleship. We cannot define the specific way in which Jesus would observe a day which has taken on meaning only because of himself. But it is possible for us to get at the spirit in which he would celebrate a day which is essentially devoted to commemorate the redemption of the world.

We can be sure that, first of all, he would not observe it as an isolated event. He would understand its meaning in the light of all its great foreshadowings in the past. He would read again with a glowing heart the words of the prophet, "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Jesus would comprehend the full meaning of Christmas in the light of the preparation for it in the purpose of God. And, were he with us now, he would have, in addition to the Old Testament Scriptures, all the untold wealth of the New Testament and all the illuminating contribution of the history of the Christian centuries. These would unite in crowding the day with a meaning which grows richer and fuller as every passing year adds to the significance of this great memorial day.

And Jesus would surely appreciate the joy of the Christmas time and would give expression to it in those innocent and natural ways which an ascetic conception of religion leads us sometimes to regard as out of harmony with the religious life. It is well for us to remember how Jesus entered into the festivals of his friends. He was a welcome guest at the wedding. Simon expressed his love for the Master by making him a feast at his home. And the presence of Jesus was never the discordant note in the home festivals of his friends; it was their coronation. Christmas is a day of supreme joy. It is a time of home festivities. Jesus would not make it a day of sorrow. He would fill it full of the laughter of happy children and the greetings of friends. He would make it a day

when a home is a bit of heaven brought to earth.

And then he would make the day vocal with the Sermon on the Mount. The Christmas day would assume its full value as it became packed with the new law and the saving gospel that he came to preach. Jesus would keep Christmas in the practice of the positive virtues enjoined in his new commandment of love; he would make it a day when the beatitudes would become realities of experience; he would lend the sanction of his personal conduct and his willing service to the words which he spoke during his ministry.

To flood the day with new meaning, to enter the full joy of the Christmas feast with those whom we love, and to realize more deeply through personal service the spiritual value of the day—these are three of the ways at least in which Jesus would keep Christmas.

In Brief

A joyous Christmas to all our readers in heart and home.

An actress with a dog which she said was "a dear child, a transmigrated soul," was forced to turn from three of Boston's hotels last week because she expected the dog to occupy the same quarters that she did. Our sympathies are entirely with the dog.

The committee appointed by the Presbyterian General Assembly to consider the subject of the revision of the creed is at work in Washington. Their labor is for one denomination, but the results of it may bless the whole Christian Church. Pray for them.

On account of the pressure of Christmas matter this week's installment of "Tangles" had to be postponed until next week, when the winner of the prize for the "Biographical Dinner" will be announced. This is one of the cleverest and most popular puzzles we have ever published, and the answers received counted up to nearly 400.

The American Board Almanac of Foreign Missions for 1902 is a compendium of foreign missionary information arranged for convenient reference which every one interested in the subject ought to have at hand. A new feature is a table showing the medical work supported by the Board. It gives a brief, comprehensive exhibit of Protestant foreign missions and the postal address of all missionaries of the Board.

There is a story of the late Lord Morris, Irish wit and judge, which we think may appeal to the occasional experience of some of our ministers. When asked how he got on in his first speech before the House of Lords he answered: "I made a mistake. I should have practiced speaking to a lot of grave-stones before I addressed their lordships." Few people realize how large a part the sympathetic responsiveness of a congregation plays in all great preaching.

A month ago Judge Stevens of the Superior Criminal Court, Boston, sentenced a man to the House of Correction, sentence being pronounced on two counts on which the jury had found the man guilty. Subsequent reflection led Judge Stevens to feel that he had not done justice to the man, so he was summoned from the House of Correction, and the punishment was withdrawn on one count of the verdict. Such a spirit shown by judges does much to add to the respect of the public for the bench, and to make those punished honor the law.

The cause of Christian missions has in Robert E. Speer of the Presbyterian Board of Missions not only a persuasive pleader but a doughty champion, who can measure swords with any one who cares to challenge. His letter to the editor of the *Churchman* (Dec. 14), in which he takes issue with Bishop Potter for the latter's recent complaisant remarks on Hindu religions, is a thorough piece of controversial writing, which does not leave the Episcopal bishop in a very flattering situation. The fact that the *Churchman* welcomes so thorough a piece of criticism of one of its leading prelates shows how candid a journal it is nowadays.

It is an encouraging sign that good men are becoming more and more their own executors, enjoying while they live the fruit of their charity. Mr. Warren F. Draper, the venerable Andover publisher, signalized his eighty-third birthday last week by resigning the treasurership of Abbot Academy, held for twenty-five years, and giving to the institution a valuable estate situated near by. The trustees signalized the day by presenting Mr. Draper a loving cup, bearing an inscription prepared by Dr. Donald of Trinity Church, one of their board: "In grateful recognition of long and faithful service and munificent gifts, sagaciously bestowed, to Abbot Academy."

Canon Henson has been stirring up the wrath of extreme Anglicans by preaching a course of sermons in Westminster Abbey, London, favoring intercommunion with the non-Episcopal churches. The awful heresy of admitting in the sacred precincts of the Abbey, and by a member of its chapter, that bodies of Congregationalists and Methodists have the right to call themselves churches will not be allowed without protest. But it is comforting to note how many heresies shrink into insignificance with broadening knowledge and growing charity. It may be that even Anglicans will come to recognize a company of disciples of Christ covenanted together to serve him as a Christian church.

On another page of *The Congregationalist* appears the noble tribute of Rev. Dr. Peabody to Prof. J. Henry Thayer. *Zion's Herald* last week presented Dr. Peabody's portrait on its cover page and printed his address at the Boston Methodist Preachers' Meeting on the Christian Doctrine of Wealth. This meeting expressed by a rising vote its appreciation of the address and the writings of Dr. Peabody, "who so faithfully and impressively set forth the teachings of Jesus." *Zion's Herald* says of him that "he has so fully caught the mind that was in Christ and is so loyal to the truth as he sees it that he is unusually helpful as a teacher to ministers." In these statements we heartily concur. But the time was, and not long since, when a representative Unitarian minister would not have had such recognition from evangelical denominations.

The length to which the emotion of patriotism will carry a man in extolling one who offers to sacrifice his life for his country is illustrated by the remark made in New York city last week by Maj.-Gen. John R. Brooke, U. S. A., who said in a speech delivered before a patriotic order, "I believe most truly that the man who dies for his country has his sins forgiven him. That I believe as truly as I believe God lives." This conception of divine award presupposes more intimate knowledge of the Great Judge than most men long given to study of the divine will would claim. Unquestionably willingness to die for country is noble, and many a man reveals it whose life otherwise is reprehensible. Infidels and sensualists have been patriots. But who shall say that because they were patriots they therefore were forgiven willful alienation from God and perversion of holy instincts?

From Day to Day

BY ALLEN CHESTERFIELD

What a city Boston is as respects the diversity of its human interests! Last week Thursday was by no means an exceptional day, but at least half a dozen meetings were going on simultaneously in different parts of the city and suburbs which for one reason or another would attract one. There was the Civil Service League in Cambridge and the conference of fifty earnest pastors and church workers in Pilgrim Hall, Boston, respecting work for men. Over at the South End House the council was discussing ways and means. The International Prophetic Conference was in full swing at Clarendon Street, while in Mechanics Hall the red-hot gospellers ejected from Park Street were turning hand-springs and wailing the echoes. Who says that Boston is slow and provincial? I would have given a good deal to have heard the comments of the apostle Paul if he could have gone from group to group. Here were children of the same Father, possessing the same rational faculties, inhabitants of the same world, and yet what was meat and drink to one set of persons was pure drivel to the other, or a riddle past understanding. What use have the Adventists for a social settlement which deals largely in entertainments, penny-banks and bath tubs? What fellowship hath a Civil Service Leaguer, or any sane person, for that matter, with a screaming gospeller?

I believe that the prophetic conferences should be looked upon kindly by those of us who do not hold to the premillennial coming of our Lord. The very fact that it met in the church blessed by the beautiful ministry of A. J. Gordon should remind us that not only he but many other noble Christians have fed their spiritual lives on the thought of Christ's speedy coming. Moreover, prominent at this meeting were men who cannot be dismissed as cranks or enthusiasts. Such a gathering draws to itself, however, a good many persons of the *outré* religious type, and even if they do not get much of a hearing publicly they constitute a fringe through which the attendant must pass and repass. Some of the literature offered at the doors by all sorts of irresponsible persons would furnish a comic journalist with sufficient material to last him several months. I overheard one earnest brother laboring with another attendant on the conference. "There's just fifty-three years between the dark day and the falling star," he argued. "That doesn't change my view," responded the victim. "Anyhow, let's stick to the main point," and, shaking him off, he started dinnerwards. I may be lacking in insight into prophetic Scripture, but I rather like what Dr. William M. Taylor used to say when remonstrated with by premillennialists: "I don't expect him just as soon as you do, but I shall be just as glad to see him."

We aren't going to have any poor little children out to our church this Christmas. For the last two or three years we have had them, and as they have sat together on the other side of the room they have made such a nice foil to our well-dressed and patrician appearing children. Our own tots have been in the habit of bringing their cast off toys and dollies to give to these poor children from the slums. Thus do we in our favored suburban parish keep ourselves and our children (once a year) in sympathetic touch with the misery and need of the great city so close to us. Thus do we inculcate in the minds of our own favored bairns ideas of equality and fraternity. But this year Providence has interfered with this scheme for nurturing the benevolent impulses of infant hearts. The smallpox has been raging, and of course we can't have the foundlings out. I guess this Christmas we shall have to show our youngsters pictures of poor little children cuddling up to a stove in the vain effort to get warm.

The Agreements of the World Concerning Jesus of Nazareth

By Rev. James Stalker, D. D.

It may seem an unpropitious moment at which to speak of the agreements of the world concerning Jesus Christ, when it has lately been declared in a learned encyclopedia—and the statement has received wide diffusion through the press—that there are not more than six or seven of the sayings of Jesus which we can be certain he really uttered. Such a statement, however, tends to agreement, because reasonable human beings instinctively draw together in resistance to what is an outrage on their common sense and in defense of what they recognize as their common heritage; and of nothing are mankind more assured than that they have received from Christ Jesus a priceless legacy of the words of eternal life.

If not from him, from what other source have the sayings of the gospels been derived? One feature of the scholarship of our time is the publication of the Jewish literature belonging to the period immediately preceding the Christian era, and never before has the intellectual soil on which Christianity sprang up been so well known as at present. The better it is known, the more manifest is it that the gospel grew like a root out of a dry ground, with nothing in its environment to account for it. These Jewish writings are, indeed, frequently spoken of as among the causes of Christianity, but, for the most part, they are so only in the sense in which a heap of rubbish may be called the cause of the fire by which it is consumed. Contrast, for instance, one of the most famous of these writings, the book of Enoch, with the gospels. It is nearly as large as the whole of them put together; but, whilst every paragraph of the gospels detains you by an excess of what is provocative of thought, you scan these arid pages in vain for a single feature of beauty or wisdom. Sometimes it is hinted that, in some vague way, the words attributed to Jesus were generated from the atmosphere of the apostolic age without the intervention of any individual mind. But we know, from the writings of St. Paul, what the very best mind of that age was able to produce, and, priceless as are the words of the great apostle, they only serve as a foil to throw into relief the incomparable originality and value of Christ's; and, as if to make assurance doubly sure, the parabolic form of a large proportion of the words of Jesus is in itself sufficient vindication of their authorship, for this is a form which has never been successfully imitated.

Opinions may differ as to the closeness with which the record, as we now possess it, corresponds with the very syllables as they fell from the lips of the Great Teacher. But this is of trifling importance. He himself was not anxious about it; otherwise he would not have trusted to the memories of his disciples, but committed his words to writing himself. But that the substance of the sayings preserved in the gospels is his, Christendom has no doubt. The teaching of Christ has recently been a favorite subject of

theology, and it will be still more so in the time to come, occupying, probably, in the twentieth century, the same prominence as the life of Christ has done in the nineteenth.

The close attention recently bestowed on the words of Jesus has helped to produce a change in the attitude of inquirers towards his miracles. These have exercised, and will continue to exercise, the thoughts of men, and complete agreement about them will never be attained. But agreement has been concentrating on the belief that part of his earthly work was a ministry of healing, however this is to be explained. It may be attributed to natural causes, or referred to occult knowledge of which Jesus was in possession, or explained as a forthputting of supernatural power; but that it constituted an element in his ministry is proved by many reasons, but especially by this—that not a few of the most original and characteristic of his sayings are so closely interwoven with the miracles that they cannot be separated, and the indubitable authenticity of the saying guarantees the miracle. Take, for example, a miracle like the healing of the Syro-phenician woman's daughter, or that of the nobleman's son at Capernaum. There is a lifelikeness about not only our Lord's own sayings, but those which he elicited from the persons with whom he was dealing, in teaching them the lesson of faith, which goes quite beyond the power of invention. This is an argument which might be carried far. In the miracle, for example, of the raising of Lazarus, there is a remarkable correspondence between the words of our Lord and the successive steps of the incident, and the words are of the highest originality. But, at all events, there is an increasing agreement that a ministry of healing, in which effects were produced for which no natural cause as yet known is an adequate explanation, was a portion of the life-work of the Saviour.

It cannot be affirmed that there exists agreement as to the trustworthiness of the earliest records of our Lord's words and works. The disagreement as to the first three gospels, is not, indeed, very radical; but as to the fourth there is still a remarkable conflict of opinion. This is not to be wondered at, when it is considered how completely the ground would be taken from beneath the feet of many if the authenticity of this gospel were finally demonstrated. It will be remembered with how much contempt the fourth gospel was spoken of by the late John Stuart Mill; and critics have often allowed themselves to speak of it in terms of disrespect and to scout its pretension to apostolic authority as absurd. Yet it is singular how frequently, after being thus thrust out, it has been taken in again by scholarship. At the present day scornors are not lacking; but the sanest criticism, even of an unorthodox type, recognizes in it a large apostolic element; the theory being that St. John in his old age emitted recollections of his Master, especially of his sayings, and that these

were taken in hand by a later writer, who inclosed them in a historical framework and made of the whole a vehicle for expressing his own idealistic conception of Christ.

The author of this theory has proved how slight is the covering which has to be removed from the surface of the fourth gospel in order to expose the identity of its teaching with that of the other three, and the searching investigations of recent years have made it manifest that in the Synoptists there are many coincidences with what had been supposed to be the peculiar teaching of St. John. Such a great saying, for example, as the following, preserved both by St. Matthew and St. Luke: "All things are delivered unto me of my Father; and no man knoweth the Son save the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him," has arrested the attention of serious students even of a negative turn of mind, and it is acknowledged that he who uttered these words, and others like them recorded by the Synoptists, may well have uttered many which it was once thought could have been attributed to him only by St. John.

In spite of the differences amongst students, Christendom as a whole has never wavered in its loyalty to the fourth gospel. Indeed, with the great majority of readers it is not only the favorite gospel, but as much the favorite book of the New Testament as the book of Psalms is of the Old. This spontaneous tribute of the Christian mind is a fact full of significance, and it may be that science will yet find its own satisfaction and honor in confirming it.

There is nothing, however, upon which Christians are more agreed than that the last word about Christ is not spoken by ancient documents, however sacred, but by the testimony of the living present. Of this truth the late Dr. Dale in England and the late Professor Stearns in America have been the most distinguished spokesmen in our time, but it is one in which the age as a whole unanimously concurs. It is because Christ still lives, and proves by his beneficent activity that he is the same as he was in the days of his flesh, that the faith of mankind in him not only continues, but is ever waxing and widening.

His teachings are—to make use of remarkable words spoken recently by President Roosevelt—"so interwoven and entwined with our whole civic and social life that it would be impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards towards which we, with more or less of resolution, strive to raise ourselves." No doubt the wisdom of a dead Master might be a guide to posterity, but Christendom has been inspired less by the mere teaching of Christ than by the belief that he has been watching its progress from the right hand of power

and will one day reward it from the judgment seat. The benevolence and mercy which have been the marks of Christian civilization have been derived from contact with the living heart of the Son of Man.

The convincing proof of Christianity is not, however, found in Christian civilization in general, but in the experience of the individual. Ancient documents, alleged to have been inspired, might have told of a Son of God who had lived and died for the salvation of the race; but if, from generation to generation, none had been saved by him, the tradition would soon have died away as a pious illusion, and mankind would have gone on its way without it. But the Bible is not so much

a record of Jesus of Nazareth, who was born in Bethlehem and died at Jerusalem, as a testimony about One who exists now and a promise that he will save to the uttermost them that come unto God through him; and it is because men and women in tens of thousands, testing this promise by coming to him with their sins and sorrows, have found it true to the letter, and above and beyond all their expectations, that they not only believe on him but are willing to spend and be spent for the propagation of their faith. So convincing has this evidence appeared to some thinkers that they have proposed to rest the claims of Christianity on it alone, in disregard of the evidence of history. This is not wise, but it is difficult to say

whether to believe in the present Christ because of the Christ of history, or in the historical Christ because of the Christ of the present, be the more reasonable and satisfactory proceeding.

The disagreements among the followers of Christ are distressing to many minds, and the existence of so many sects and parties is, in some parts of the world, a serious obstacle to faith. But there is a more genial way of looking at these divisions. There is probably not a sect of any magnitude or permanence which has not grasped some side of the truth as it is in Jesus more fully than the rest, and which does not illustrate more completely than its neighbors some aspect of the one Christian life.

The Redemption of the Commonplace

A Christmas Meditation

BY REV. CHARLES PEASE

The marvelous thing about the Christmas story is the simplicity of its elements and its total reversal of all human expectation. Surely if God comes to earth, nothing less than a smoking Sinai can herald His advent! Long, long before the infant Christ lay on Mary's bosom a prophet had discerned "The Presence," not in thunder or lightning or tempest, but in the "still, small voice." But that was long ago, and men had forgotten and were looking for theophanies and wondrous visions; and so The Divine passed by, and it was reserved for a few of earth's sons to find in a humble peasant couple, a group of shepherds and a little child the visible tokens of God's overshadowing love.

It was not the first time that men had slept to the accompaniment of the cattle's soft crunching. In the old nomadic days man was the companion of the brute beast, and the breath of the kine, heavy with the sweet odor of the grass, spoke only of udders full of milk to satisfy the hungry. There was the contentment of men whose cares were light because their wants were few. But as men took to living in houses, the stable became too poor a lodging to share with the beast, and only the poverty-stricken and unfortunate found shelter in the stall. The poor man was the synonym for all that was abject. There were no honors in poverty to make men satisfied therewith. But the great God stooped down that night in Bethlehem and the stable became a sacred shrine, poverty was robed in the dignity of the Divine Man.

Children had been born into the world before, and the weak wail which proclaimed the advent of a new life was the emblem of helplessness. Motherhood was the unvarying law of life, and its fruits were honored or dishonored, according to the social instincts that prevailed. Only the purest had dreamed that God drew near when infancy began. Only the fairest of men had felt that Heaven stooped to motherhood. But when the manger in Bethlehem cradled a King, every mother became the sacred vessel of the Creator, and every mother-heart beat high with the consciousness that she pressed to her bosom a child of God. And Joseph in his reverent wonder learned a lesson of father-

hood that can never be unlearned without a blush of shame. That helpless baby, that pure mother, that thoughtful father will abide in human hearts until its sacred relationships are no longer an outlet for human passion, but shall be sweet and true because God came down and hallowed every home.

And so it was in no new fashion that God burst on the raptured vision of hungry hearts two thousand years ago. To the great sleeping world it was the same dark night that had settled down after the sunset of unknown ages. The same stars had twinkled in the primal heavens. The same old familiar scenes and people; but out of the familiar sky tonight the angels sang, and heaven that seemed so far away opened its dazzling glory on a Judean hilltop, and God was found in the old, old scene of travail in the mystery of life's beginning. Our Christmas lesson centers in the homeliest commonplaces. Nevertheless are they new; because these are the things most easily forgotten. The truth that is always true does not touch the Advent from the heights of heaven; it points to the Christ coming from the heart of the world outward. It reveals the Kingdom of God blossoming out of an awakened human nature. If it were not all so natural we would have believed it long ago. By and by when Christianity has come, when selfishness and sin and hopelessness are rooted out by the Christ life in every man, then we will see that the glory which the shepherds saw has always flooded the world with light; that God has never been out of touch with humanity, and earth has ever been sunned with the radiance of heaven and made tuneful with the song of angels.

The saving thought of the Christmas miracle is that it centers in homely things. If once we were seized with the simplicity of faith, the naturalness of it; if this could really seem God's world, then the manger, the shepherds and the angels would mean that nothing is commonplace; there are no common men. All are sons of the Highest, and life is redeemed from its tragedy, its narrowness, its insignificance. The daily round of life is the pathway of the Eternal.

The Home and Its Outlook

Cradle Song

For One Born at Christmas

BY EDITH M. THOMAS

Happy thou, a winter comer,
Happier with the snows around thee
Than if rosy-fingered Summer
In thy cradle-nest had crowned thee.

Tender is the night, and holy:
Little clouds, like cherub-faces,
Up the moon-path, drifting slowly,
Vanish in the heavenly spaces.

Clothed in splendor, past our earth-night,
Sphere on sphere is chanting *Novel*:
Child, thy birth-night keeps a Birth-night
Dearest in all Time's bestowal!

He who slept within a manger
Guards the pillow thou art pressing—
Sent thee hither, little stranger,
Blest—to be our Christmas Blessing!

Too Many Playthings

BY EMILIE POULSSON

Little Otis, aged four, was suddenly missed from the gay crowd assembled around mamma's fireplace, where a profusion of toys and gifts and goodies had mysteriously appeared, of which one marvelous collection had been presented to the little fellow. Nowhere in the room, not in the hall, not in the day-nursery, was Otis to be found; but, after much looking and searching, his golden head was discovered in the far corner of the night-nursery.

There sat the child on the floor, his back turned to the room; and in his arms was the old rag doll that had been his, "for better for worse," as long as he could remember. The new toys had overwhelmed him. He had fled from the bewildering confusion of all the new and strange wonders in mamma's transformed room up to the quiet night nursery, where everything was as it always had been; and he had sought out his dear, familiar, old, old dolly, evidently as an antidote to the distraction into which so many new things had thrown him. Otis's mother, looking at him, had a flash of illumination as to Christmas joy for a little child. She went back to his pile of playthings, and took away all but two or three that she knew he could use with immediate delight. The surplus went into her closet, to be brought out, one by one, at special times—in illness, or in other nursery emergencies.

The child enjoys possessions, and it is important for the development of his sense of the property rights of other people that he should have things of his very own. But his sense of ownership is hindered rather than helped by having too many things. He should accumulate only as many as he can really comprehend to be his own, only as many as he can separate with certainty as the "mine," from all the other "not mine," in the nursery closet or in the home generally.

To be sure, à Kempis says, "Nature loveth to have things private and apart; but grace would have all things common." But who will demand this finished work of grace from four-year-olds?

No, let each child have his own few things—not too many for him to know, to use, and to enjoy. Too many gifts distort the right and natural joy in possession into a sordid desire for accumulation. Too many gifts swamp the child or scatter his interest, so that less pleasure is the result, rather than an extra amount as the loving friends wished.

Hang up the child's own little stocking, rather than borrow grandmamma's long one for Santa Claus to fill. Let the number of his Christmas presents be in some proportion to the number of his years, even if we cannot bring ourselves to limit it to exact correspondence, as we do the candles on his birthday cake, or, as some mothers do, the guests at his birthday parties. In playing with a few toys a little child will use his own ingenuity and imagination more than with many playthings, and according to the degree in which his powers are called forth by his toys will his joy abound.

A Christmas Experiment

BY MARY FRANCES WRIGHT

"O, I wish we could do something altogether new and splendid to celebrate Christmas this year!" Marian Ware threw back her bright cape and shook the melting snowflakes from her dark hair. Then she sat down at the table opposite her friend, reaching across to finger some fluffy thing the other girl was busy over.

"I believe this is the third one you've crocheted already, Constance Barry. I never saw such forehandedness! Why, it's only the first of December! I haven't any of my things ready, but I have the Christmas feeling today as strongly as if it were only the day before. It's partly the air, of course, and the skating, and these chrysanthemums—the lovely creatures!" She shook out the white bunch she carried more loosely over the scarlet cloth.

"Don't you always have the 'feeling,' as you call it, with the first cold snap?" asked Constance, her fingers flying.

"Yes, but there's more of it this year, and it grows upon me till something's bound to break by Christmas Eve if I don't find a big outlet for it. Do you know?"—Marian laid her hand upon the bright wool to stop the work for a moment, and her black eyes, the snap gone from them now, looked steadily into her friend's calm gray ones—"I'm always just a little disappointed in Christmas. Yes, I am. It isn't that I don't always have lovely things, and we have the jolliest kind of a time at home, with our reunion dinner and all. But all the while there's something that hasn't been expressed—the gladness of it, you know, a sort of shouting joy that belongs to the whole world. You want to pour it out, not in anything you give, but—your own self, somehow. There doesn't seem to be any way, and the want of it leaves an ache you can't cure by wishing—even with the breastbone of a Christmas turkey."

The gray eyes softened understand-

ingly. "I know," Constance said; "I've felt it often."

Marian tossed a little gray-blue book upon the table. "Eugene Field had this very *sehnsucht*, I'm sure of it, and he found the outlet in his lovely Christmas bits." She flung the book open and read aloud:

God rest you, Chrysten gentil men,
Wherever you may be,
God rest you all in field or hall,
Or on the stormy sea—

"There!" she exclaimed as she finished, "that comes very near the ache somehow, and"—she paused meditatively.

"O, go on!" cried Constance, eagerly. "I begin to have an idea! Is there anything else that comes near the ache?"

"Yes," said Marian, slowly; "the anthem in church the Sunday before, and sometimes Christmas night, when everything is over, we gather around the piano and sing the familiar old carols, you know. That seems pretty nearly the right thing, only it's all to ourselves and is a sort of afterthought. It serves as a benediction to the day. But I don't want a benediction; I want an invocation."

"Good! that's the point, exactly; to begin the day with something that shall be an expression of the Christmas spirit, a greeting to the world that shall be a little piece of ourselves. I'll tell you what! We'll go caroling early Christmas morning, you and I and the Halford girls."

"Eugene has found out about this project," Marian told the others, a week later, "and he has told your brother, Constance, and they insist upon being taken in. Now of course, our brothers!"

"O, let's have them, by all means!" chimed the Halfords, in unison; "then we can have all the parts."

"But they both sing bass," objected Constance, doubtfully.

"That's all right," urged Marian, hastily turning champion; "Margery here sings a beautiful tenor, Helen can manage the alto all right, and you and I will take the soprano. It will be the best sort of balance for the parts."

So the two boys were admitted and rehearsals went diligently forward for another fortnight.

Christmas morning dawned cold and clear, with sparkle of stars on the gleaming snow.

"You'll freeze stiff," murmured Marian's sister, as the alarm went off.

"Never a bit of it," returned Marian, as she dressed with speed and quiet. "Lend me your muff, will you? Where is it?"

"Closet—top shelf—set the alarm at six—" and she was lost again.

Marian was vigorously shaking herself into jacket and overshoes, wondering how some people could forego the best things of life so cheerfully, "just for a morning nap!" she said to herself, with a smile of superior scorn.

On the stairway, outside her door, she found Eugene, muffled up to his ears. "Merry Christmas, Sis!" he saluted her in a guarded stage whisper. "Say," he

went on, as they let themselves out the front door with a delightful sense of "midnight prow!" "Herb says we'll ruin our throats singing in the open air; says you wouldn't catch him."

"No, I guess not! He likes a morning nap too well. Never mind, we'll wake them when we come back."

At the corner they met Jordan Barry and Constance, and just beyond Helen and Margery Halford.

"Where first?"

"O, the little minister's. What shall it be?"

A whispered consultation; then in the still crisp air sounded the young voices, beginning in unison:

God rest you, Chrysten gentil men.

At the first pause there was a soft clapping of hands in the room above. Thus encouraged, they sang through the four stanzas, their voices rising clear and full of sweet meaning at the close:

Let troublings cease, and deeds of peace
Abound in Chrystantle;
For on this morn our Chryst is born
That saveth you and me.

On the next corner lived an old lady, convalescent after a long illness. They knew her window.

"Did you ever see such starlight!" exclaimed Marian, with a little skip of ecstasy, as they drew together inside the gate. "That brightest one just above the horizon might be the very star of the wise men. Let's sing:

"Softly the night is sleeping
On Bethlehem's holy hill."

Their next goal was the house of the Dearest Professor. A light burned dimly in the parlor, showing a tree strung with popcorn and spangles and bright-colored parcels.

"For the children, bless their little hearts!" said Margery Halford, and struck in at once with:

Good news on Christmas morning,
Good news, O children dear!

By the middle of the second stanza there was a patter of little feet, and four wee, white-gowned figures stood pressing their faces against the frosty window-pane and clapping their hands in wondering delight.

So the carolers went on around the square, down the next street and all across the hilltop. They sang at fourteen houses, two and three times wherever they received a response, and this seldom failed to come. The gray dawn began in the east as they turned toward the Wares' once more, but the Bethlehem star shone with undiminished brightness. A faint glimmer of light showed in the house, but everything was still.

"Now we'll rouse them!" Eugene tuned up vigorously. "Let's have our anthem again for a grand finale."

Together they began, "We have seen his star in the east," then the soprano alone, "For unto us a child is born," next the bass, like the pedal of an organ, "And the government shall be upon his shoulder," the alto taking it up, and all the parts following into full chorus upon "Wonderful! Counselor!" softening again to the gentler harmony of "The Prince of Peace." Margery's tenor soared fine and high above the rest till the notes faded like stars into the morning.

A moment's pause, and the gas flashed up inside the house. "Merry Christmas!" called Marian's sister from the doorway, and "Merry Christmas!" echoed brother Herb, standing behind her with a trayful of something that sent up fragrant wreaths of steam.

"Coffee!" exclaimed Marian, "you old darling! How perfectly splendid of you!" "I built the fire!" urged brother Herb, and got what he wanted.

"And doughnuts!" cried Eugene, catching sight of a huge plateful gay with holly-sprigs. "Where'd you get them?" The jar's been empty a week."

"I made them yesterday, while you young things were practicing carols in the parlor," said Marian's sister, with a smile that was not one of scorn or superiority.

But the best part of it came later in the day, when the convalescent's worn but cheery daughter "ran in" to the Halford's, and the minister greeted the boys, with a twinkle in his eye, as "Chrysten gentil men," and Marian met the Dearest Professor walking up the hill with a child by each hand, and he added to his day's salutation a warm word of thanks in his shy, lovable way.

"I wonder how they found us out," as the six sat cracking nuts at the Halford's, after an hour's skating. "Anyhow they all liked it. Why, they liked it nearly as much as we did. They said it was the loveliest possible way to be awakened on Christmas morning."

"How is the Christmas feeling?" asked Constance. "Satisfied?"

"Perfectly," said Marian, with a sigh of content.

"And it didn't hurt our throats a little bit," put in Eugene. "I'm as fresh as a lark and could sail right in and do it over again."

"You'll have to do it without me, then," said Helen Halford, with decision. "I'm going to sleep tomorrow morning."

Some Christmas Hints

Never allow a gift to depart on its way, no matter what trouble, self-denial or chagrin it has caused you, without sending with it some thought of special good will.

When perplexed in a choice of gifts for those whose particular needs are not known to you, choose something which you wish that some one else had given you. It will be sure to be just the thing which that other person wants.

Never make a poor present to a poor person because he is poor, nor a rich present to a rich person because he is rich. The injury done your own character will never be outbalanced by the pain of any labor it has cost you to pay so poor a compliment.

If you feel under obligations to certain people, never take Christmas for paying them off, unless you can infuse into the gift you send some other spirit than the one expressing a *quid pro quo*.

Never make a present simply that you may return one made to you the year before. Otherwise you are only discharging a debt, and that operation is better performed on a different day. Christmas was meant for paying dues of another kind.—*Harper's Bazar*.

Closet and Altar

CHRISTMAS

Unto us a Child is born, unto us a Son is given.

The kindness of Christmas is the kindness of Christ. To know that God so loved as to give us his Son for our dearest brother has brought human affection to its highest tide on the day of that brother's birth.—*Maltbie D. Babcock*.

The darling of the world is come,
And it is fit we find a room
To welcome Him. The nobler part
Of all the house here is the heart.

—*Robert Herrick*.

He for whom there was no room in the inn brought us into a wide place: into a wider faith in the goodness and mercy which pursue us, into a life more abundant and a fuller joy.—*John E. McFadyen*.

Christ did not come to let us understand all that God knows, but to let us understand as far as possible what God feels.—*Charles H. Parkhurst*.

How much sweeter is this joyful news than the most ravishing and delightful concerts of music! Nay, these are the best tidings that were ever heard in any age of the world. O happy shepherds, to whom this news was sent down from heaven! Ye, to be sure, though watching in the fields, exposed to the severe cold of the night, were in this more happy than kings that slept at their ease in gilded beds.—*Robert Leighton*.

All round about our feet shall shine

A light like that the wise men saw,

If we our willing feet incline

To that sweet life which is the Law.

So shall we learn to understand

The simple faith of shepherds then,

And, kindly clasping hand in hand,

Sing, "Peace on earth, good will to men,"

For they who to their childhood cling,

And keep their natures fresh as morn,

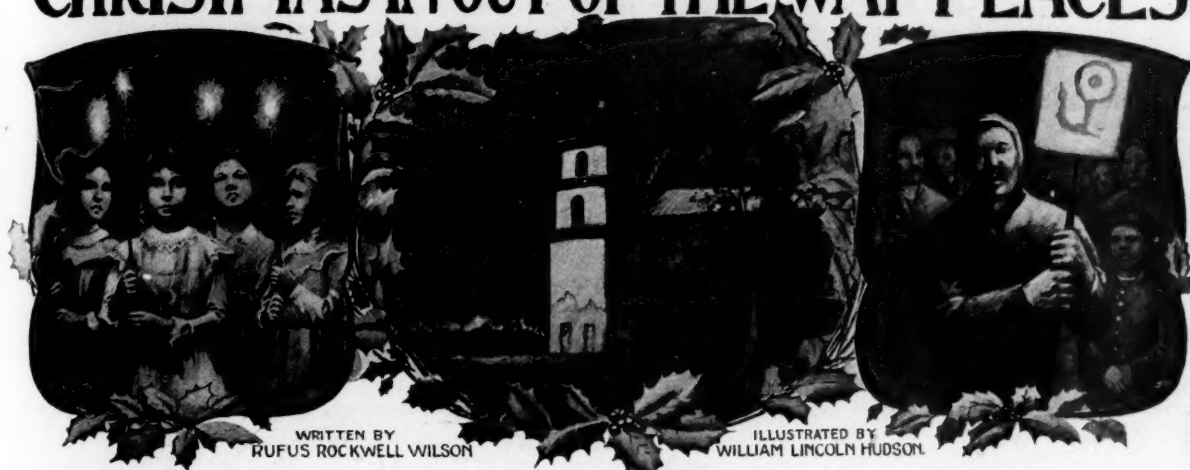
Once more shall hear the angels sing,

"Today the Prince of Peace is born."

—*James Russell Lowell*.

Blessed Lord, who having all things to bestow didst choose the best for man, we thank Thee for the joy of Christ's appearing, for the advent of peace, the blessing of good will. We come rejoicing with a child's serenity of trust in Thy beloved Son, whom Thou hast not refused for our redemption. Let us have sweet thoughts this Christmas Day of the humility which stooped to want and despised not the manger. Let all childlike hearts be glad together in the remembrance of their Lord who was a child. May the joy of giving and receiving which we have made the sign of Thy great gift be perfect in our hearts, and where we cannot give or help, remember Thou to bless. Give us the peace of which Thine angels sang. Hasten the glory of Thy kingdom and let our love of Thee bring forth good fruit in every heart. In the name of Him who came to Bethlehem and died on Calvary and ever lives to be our Saviour and our Hope. Amen.

CHRISTMAS-IN-OUT-OF-THE-WAY-PLACES



WRITTEN BY
RUFUS ROCKWELL WILSON

ILLUSTRATED BY
WILLIAM LINCOLN HUDSON

The main features of the American Yuletide are known to most persons, but in sundry out-of-the-way corners linger customs as quaint and striking as they are unfamiliar to a majority of people. There will remain through life the deep and vivid impression made upon me by a Christmas passed in one of the remoter valleys of New Mexico a dozen years ago. The celebration of Christmas begins there with the journey of Joseph and Mary from Nazareth to Bethlehem, where the Child was born, and for nine days before the nativity everything is given up to the first act of this rude Passion Play. During these nine days those who move in the same social circle gather in groups each evening and go as a surprise party to the house of one of their number, where they sing and knock loudly at the door until those within ask who seeks admittance.

"The Virgin Mary and St. Joseph ask lodgings in your house," is the reply given to this question, whereupon the door is thrown open and the visitors welcomed and conducted to a small altar, where each one repeats a prayer with the rosary. These simple religious services ended, all are invited to the parlor, where food and drink are set out, and the host, announcing that he is honored by the presence of Mary and Joseph, invites all to make merry. Music and dancing follow eating and drinking, and there is prolonged merrymaking. To make the representation complete, these visitors are first denied admittance as a sort of byplay, to carry out the historic trials of the Mother of Christ in her journey to Bethlehem, when she and Joseph were often denied shelter and food. The first call is known as a *posada*, or halt in the pilgrimage; and each night until Christmas Eve this interesting custom is continued, a different house being visited each evening.

Christmas Eve ushers in a new scene, the most dramatic and beautiful of all the holiday season. The well-to-do, who have represented the long pilgrimage, give way to the poorer classes, who now take up the celebration by giving the *Pastorela*, a dramatic representation of the birth of Christ. The largest room that can be procured in the village is fitted up for the representation, and the humble people, who have few wants and little to

supply them with, come in to enact the characters in the drama. The shepherds in the field observing the Star of Bethlehem are cleverly represented, as is their journey under its guidance. The birth in the manger, the historic cow, the angels and St. Michael are all shown in the simple yet picturesque and impressive play.

The spectators who witness and applaud the humble players, who are properly representing those who welcome the birth of our Saviour, are sometimes those who made the emblematic visits of the previous nine days, but usually the play is for the poorer classes. This naive introduction to Christmas Day ends a little before midnight, when those who have witnessed it are expected to entertain the performers. After that all classes go to midnight mass, where the greatest crowd of all the year, save Holy Week, is seen. Christmas Day itself is celebrated in a quiet way in this remote New Mexican valley, where, except a few shepherders, no Americans ever come. The inhabitants regard the day more as a religious festival than a feast, and its every feature predicates honor to their faith.

Widely different, yet none the less impressive, is the Moravian celebration of Christmas annually observed at Bethlehem, Pa. There Christmas Eve is solemnly ushered in by a service of song and praise held in the church, appropriately decorated for the occasion, and attended by a devout throng, whose members eagerly flock thither to view the decorations, listen to the music—the Moravians are great lovers of music and it holds a prominent place in all their observances—and partake of a love feast. Often the services open with the reading of the second chapter of the gospel of St. Luke, one of the most poetic records of Holy Writ: "And there were in the same country shepherds abiding in the field keeping watch over their flocks by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

After this recital there is a short discourse and choral music, followed by the

love feast, consisting of cakes and coffee which are distributed among all present, the congregation and the guests usually numbering between one and two thousand. During this collation a portion of Beethoven's mass is performed and the German words are sung. Simultaneous with the singing large trays of lighted tapers are brought in and distributed among the children—this as a prelude to the more impressive features of the services and their close, for, as the singing proceeds, the tapers are extinguished in gradual succession; the mugs are gathered up and carried away; the music wanes slowly into silence, and the last tones of the organ fall gently upon the ears of the hushed and reverent throng as its members emerge into the starry December night. Once more a King and Saviour has been born unto men.

This closes the formal celebration of the Moravians, but in all their villages, where evergreen and hemlock garlands interwoven with laurel are constant and conspicuous tokens of rejoicing, the entire week between Christmas and New Year is a continuation of the scene begun on Christmas Eve. The church services of New Year's Eve are, in fact, not less important than those of Christmas and are kept up until past midnight. In every Moravian community a diary is kept of the most important events of the year. During the exercises of New Year's Eve a synopsis of the last year's diary is read, to which is added a list of the members, with a record of the changes therein. The services begin at nine o'clock and end at midnight. Whoever may be speaking is cut short in his discourse just as the clock in the belfry sounds the first stroke of twelve. At the same moment the trombones are called in aid, and their loud peal, bursting upon the audience, joyfully announces the sudden arrival of the new-born year.

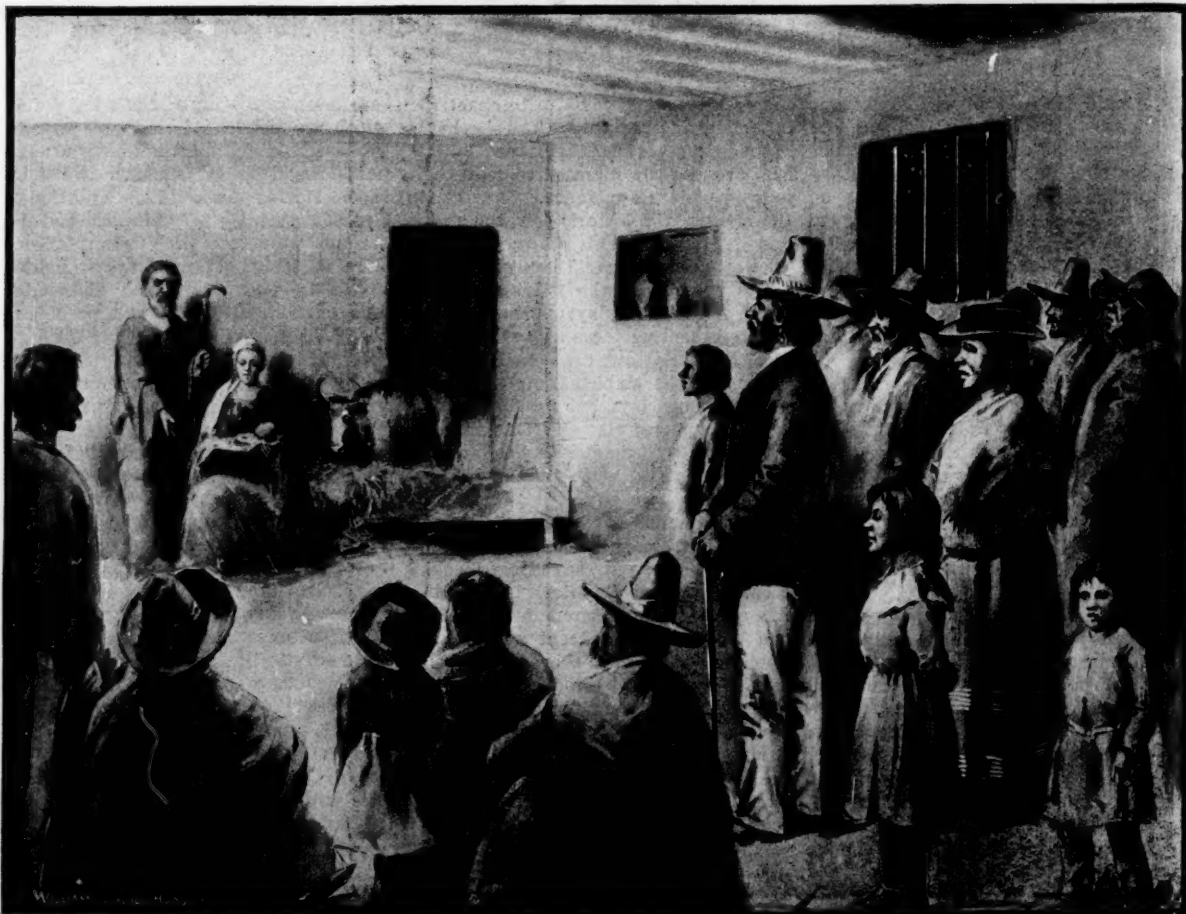
Not less interesting is the celebration of Christmas by the Harmonists, the pious band of German communists long resident at Economy, a little village not far from Pittsburg. Their ancestors back in old Bavaria were wont to celebrate with festivity and rejoicing the annual return of the Yuletide, and their descendants never failed to observe in fitting manner this beautiful custom of their Fatherland. For weeks before the

day preparations are making for the feast. The town hall is scoured and cleaned, an unnecessary labor, as everything at Economy is a marvel of cleanliness. Wine half a century old is brought out from its cobwebbed resting place and opened for the feast; the choicest beeves are fattened, killed and roasted, and the oldest and most skillful cooks are kept busy weeks before the great day.

The day's exercises are opened by the playing of the band in the portico which surrounds the church—the society maintains a band among its workmen and employs a competent instructor—and at 9.30 o'clock there are services at the church. When all the others are seated the members of the society enter, headed by its board of elders. When they are

do not regard Christmas as a day of pleasure and amusement. Instead, they believe in observing it in a solemn and sober fashion. If you should be in a Shaker community just before Christmas, you would find no elaborate preparations made for this glad festival, no decoration of the house with holly and mistletoe, no Christmas tree, no Santa Claus to fill stockings and bring presents, no indulgence in merry jestings. You would see no glad smile on men's and women's faces, nor would you observe any one indulging in innocent fun and worldly pleasures. You would hear very few words spoken from early morning till late at night. You would see, however, all the people pass the day in prayer and devotion, and you would hear them

The exercises begin by one of the elders making a brief address. This is followed by a long or short period of silence. No man or woman utters a word unless the "Spirit moves," and that may not be in an hour, a contingency which often makes the silence of a Shaker meeting somewhat oppressive. On the day before Christmas the Spirit does not move. When darkness comes the men and the women retire to their respective quarters and pass hours in prayer. Bright and early on Christmas morning the Shakers march to church in couples. The elder makes a short address, and again the people remain silent until the "Spirit moves" them to speech. This day the Spirit moves, and one by one the men and women speak out in the meeting. No



A Mexican Pastorela

seated there is singing, in which the congregation joins. Then there is a discourse by Elder Duss, head of the society, followed by more music, and finally, at eleven o'clock, comes the feast. Headed by the band, the society and its employees, and those who are fortunate enough to be its guests, march to the town hall, where the feasting, speech-making and singing are continued for hours. In the evening they again assemble, and another sumptuous spread, with music, brings the Harmonists' Christmas to a close.

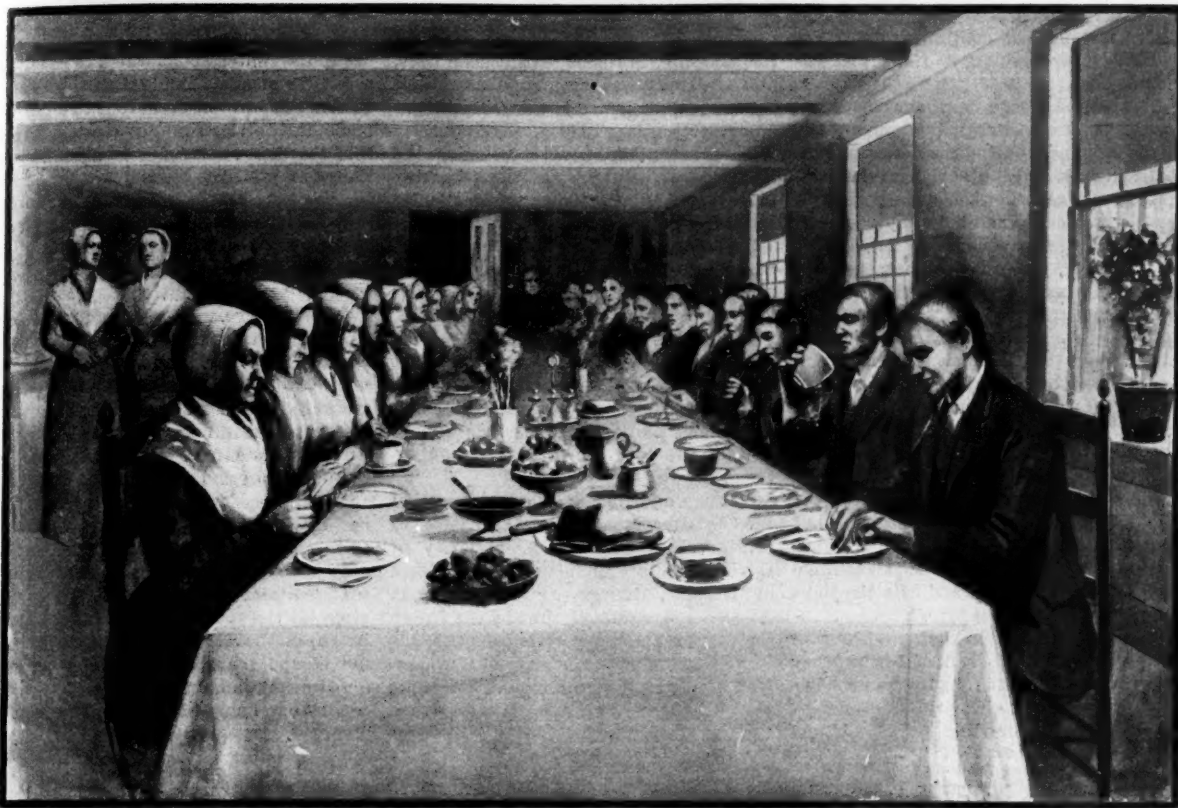
However, no body of people in the Western world celebrate Christmas in a more popular manner than do the Shakers, the strange yet industrious group of celibates brought over from England and settled at Mt. Lebanon, N. Y., more than a century ago by that pious dreamer of dreams, Mother Ann Lee. The Shakers

singing with hearty zest and enthusiasm.

The Shakers begin the observance of the anniversary the day before Christmas. In the morning the people march slowly to church, the men two by two and the women following them in couples. The men are attired in somber black, wear broad-brimmed hats, and, as they walk along, look neither to the right nor to the left. The women are gowned in modest gray, and their faces are almost concealed by the familiar Shaker bonnet of yellow straw. The bosom is covered with a large white handkerchief. So the Shaker maid has a quaint, old-fashioned appearance, reminding one of the Quaker maid. The scene in the church is a singular one. There are no pews or seats—simply a big open place. The men stand in line on one side of the room, the women in line on the other side.

one is ashamed to lay bare his innermost thoughts. Each one tells in plain and simple language of the great joy and happiness he finds in the faith within him. After a while silence reigns, and not another word may be spoken in an hour.

Then some one—a woman usually—will start a song, which is taken up by the entire congregation. The Shakers' songs are sweet and simple, but the melodies or tunes are often strange and monotonous. It is in the singing and in the actions that accompany it that the Shakers throw off their restraint and their serious behavior. Pretty soon shaking begins in earnest. The bodies of the men and women sway from side to side, their arms and hands keep time. Those who witness these proceedings for the first time are surprised to see these people,

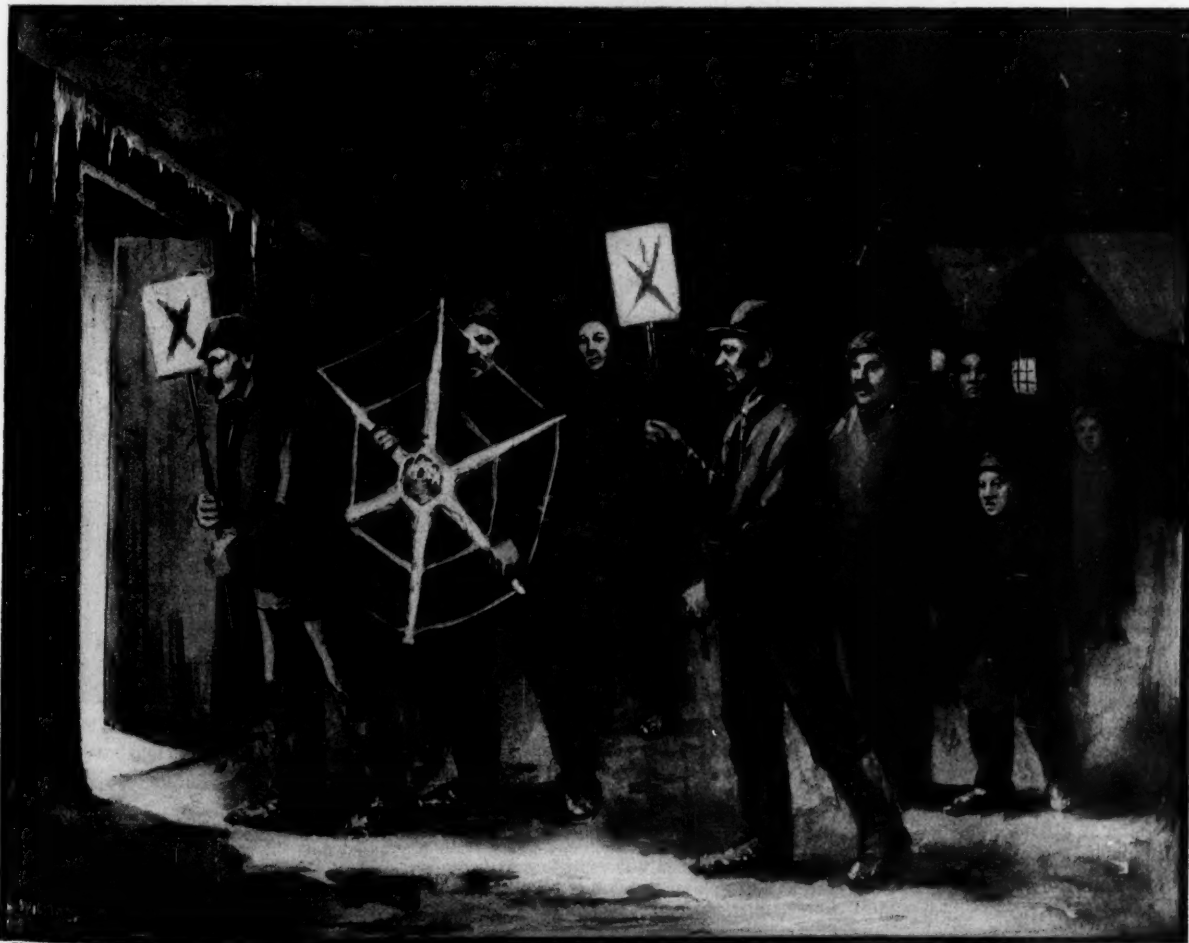
*The Shakers' Christmas Dinner*

usually so calm, so quiet, so sedate, become so enthusiastic and so lively. It is only a question of a short time when the younger members begin marching. Two or three fall out of line and walk in the

space between the two rows of men and women. They are followed by the others, and soon the entire congregation is moving round and round. It is a kind of stately minuet, for bodies bend back and

forward, heads incline, hands move up and down, and to the rhythm of the singing measures feet seem to

... beat the ground
In a light fantastic round.

*Christ as in Alaska*

Often the singing and the shaking and the marching are continued until the older folk are well-nigh faint and exhausted.

The people march from church to the house for their Christmas dinner. This is the only meal during the year at which both the men and the women sit down together. At all other times they sit down by themselves. The Shakers preach and practice celibacy. They do not believe in marriage, and in this they say they follow the example of the Saviour. They do not encourage love between the sexes, but in a few rare cases the Shaker men and women have found their affection for one another too strong to remain in single blessedness, and with tears and tender regrets the lovers have had to leave the community and to go out among the "world's people." At the Christmas dinner the men sit on one side of the table, facing the women. At the head of the table sits the elder, who invokes divine blessing, and after that each one in his or her turn rises and lifts the right hand, saying, "God is love."

The meal is eaten in silence. The men help themselves to such dishes as they wish and the women do the same. Let it be said that the Christmas dinner of the Shakers is a solid one—turkeys, chick-

ens, many kinds of vegetables and other products of the farm. Dinner over, all rise and sing. As usual, enthusiasm rises, and the men and women shake their bodies and mark time with their heads and feet.

At the conclusion of the singing the elder chants a prayer and the gathering brakes up. First the men retire silently to their rooms and then the women. They do not go to sleep, for the worshippers pass the watches of the night in prayer, song and glorification. This is how the Shakers observe Christmas. If these good people do not indulge in good cheer and merriment, they show their faith in good works and charity, and at Christmas time take pleasure in sending bundles of clothing and baskets of eatables to the poor people of the neighborhood.

Strange and unusual also are some of the Christmas customs of the natives of southwestern Alaska. A majority of these people are members of the Greek or Russian, Church, as it is called in Alaska, and, counting time by the Julian instead of the Gregorian calendar, observe Christmas on the sixth of January. One of the secular ceremonies attending the celebration of the day is called "going around with the star." A large

star is made on a wooden frame covered with bright-colored paper, and, as a rule, has in the center about which it revolves a picture of some incident in the life of Christ. A party of from four to a dozen, made up of all ages and both sexes, carry this star about from house to house. They first visit the houses of the well-to-do, the star-bearer marching in front, supported on either side by a light-bearer, who carries a fancy lantern strung on a pole. A cordial welcome is given them at every house, and, after they have sung a Christmas carol, they are invariably offered refreshments, while the star-bearer expects and generally receives a small sum of money. This "going around with the star" typifies the quest of the wise men who followed the star in search of the infant Christ, and lasts for three evenings. On the third evening, however, the star-bearers are followed by people masked and garbed in fantastic dress, who seek to catch them and destroy their stars. The masks represent the soldiers sent by Herod to destroy all the young children in the land, in hopes that the infant Christ might not escape the slaughter. This pursuit of the starbearers is resumed every night and concludes only on New Year's Eve.

The Holy Catholic Church

But in the whole realm of Christian thought there is probably no subject about which such a hopeless tangle of theoretical confusion and practical inconsistency prevails as about this same "Holy Catholic Church." A "high churchman" will say, if you ask him, that all baptized persons are and, for better or worse, ever remain members of this One . . . Holy . . . Church. But you no sooner begin to form a conception of the church based on this principle than he will tell you of some person who has "left the church" and become a Methodist. From this point of view that the church includes all baptized persons wherever and whatever they are, the assertion that a person has "left the church and become a Methodist" is like saying that one has "left New York and gone into Wall Street."

Again: About a score or so of "extreme" men whom I know, in this country, are fond of describing themselves as the "Catholic branch" of the Anglican Church. There is diction for you, *i. e.*, "the universal section of a locality." But such things go down with silly women. Another relates how that he "joined the church" some years ago, and you expect to find that he has a definite idea as to what he means by "the church," but with the next breath he will assure you that he does "not belong to any church now." If you tell him that, having joined the church he belongs to the church which is the only "any" church that anybody can belong to, he will stare with his mouth wide open and think you have gone daft. And yet the next time he joins "another church" he fervently professes that he believes in "The Holy Catholic Church." Christian bodies which, in their official formula, believe in One Church are aggrieved when some of us decline to give the title of church to the many organizations which men have formed within that One Church. . . .

Having come within the gates you may go to all the gatekeepers, to all the theologians of all the sects with your Apostles' Creed and your baptismal certificate and say: "This is my faith, and in this faith I have been baptized; am I or am I not a member of the Christian Church?"

and all with one accord will say that you are.

And so, just as there is a Christian Faith, defined in the Apostles' Creed, there is a Christian Church, teaching and believing the Apostles' Creed, which is entered through any of its many and unhappily rival agencies of admission by Holy Baptism.—*Rev. Edward M. Skagen in The Church of the Reconstruction.*

You do not believe in conversion? Well, just write us and explain the story of The Taming of a Tiger, which Frank T. Bullen tells in a recent *Youth's Companion*. What happened to Neilsen, the high-tempered, proud, revengeful Scandinavian sailor in the Christian mission in Calcutta to transform him into the gentle, humble, self-sacrificing man he was during the remainder of the voyage?

"The Old Guard" of the A. M. A.



Front Row—Rev. William E. Holyoke, D. D., Chicago; Mrs. H. M. Blake, Chicago; Deacon B. A. Bailey, Chicago; Rev. S. D. Peet, Chicago; Rev. S. M. Millard, Milwaukee, Wis.; Rev. Moses Smith, D. D., Chicago.
Second Row—Rev. Joseph E. Roy, D. D., Oak Park, Ill.; Rev. L. N. Stratton, D. D., Chicago; Mr. Wm. Ripley, Chicago; Hon. S. D. Hastings, Green Bay, Wis.; Mr. O. Z. Olin, Wheaton Ill.; Mrs. H. E. Hagar, Plainfield, Ill.

At the fifty-fifth annual meeting of the A. M. A., in Oak Park, Ill., last October, there were present ten men and two women who assisted at the organization of the association. It is a pleasure to reproduce herewith a picture of this group, and to be able to say that biographical sketches of all of them will be published in future numbers of the *American Missionary*.

The Literature of the Day

The Making of an American*

There is a bubbling and delightful enthusiasm in this book which would carry the reader along even if the author had a less interesting story to tell. Mr. Riis has not a bit of false pride and holds back nothing that can enliven his autobiography, and we love him for it. He is an American to the core, by dint of experience and loving service, but he has never forgotten the home of his childhood and of his Elizabeth, whose share in the book is more than her contribution to its text. "Have I not felt the thrill, when wandering abroad," he says, "at the sight of the stars and stripes suddenly unfolding, the flag of my home, of my manhood's years and of my pride? Happy is he who has such a flag to love. Twice blest is he who has two, and such two."

Next to his enthusiasm is his modesty. He tells the story of his boy, an American from the beginning. One day his mother counseled him that "we must be patient; no one in the world is all good except God."

"And you," he said, admiringly. He is his father's son.

"She demurred, but he stoutly maintained his own.

"I'll bet you," he said, "if you were to ask lots of people around here, they would say you were fine. But"—he struggled reflectively with a button—"Gee! I can't understand why they make such a fuss about papa." And neither can Mr. Riis, but, if there were no other reason, the reading of this autobiography would convert its readers into admirers of a man who could write so modestly and graphically about himself. To know an unspoiled man is a delight; to find one who has kept his childlikeness through the rough experiences of private struggle and public service in one of our modern cities is a joyful opportunity.

Mr. Riis must also be put down among the nature-lovers, and when he takes us into the open air does so with enthusiasm. It is the contrast of the slums, he says, which first turned his mind against them. The story of his life we cannot tell here—it is told in the book, and told as no man but himself could tell it—but in its high moral purpose and achievement, its faithfulness to ideals, its humor, industry, courage, faith and fervent patriotism it ought to be a lesson to us all, native born or adopted children of the glorious land.

The World Before Abraham†

Did Moses write the Pentateuch? or rather, is the Pentateuch the work of

one man? To ponder upon this question thoughtfully, to come to a definite and honest result, is to proceed a long way in the study of the Bible. A great deal has been said and written on both sides, and the arguments are now susceptible of clear and dispassionate presentation to the educated and studious clergy and laity. This is Professor Mitchell's task. He first discusses the evidence in favor of the Mosaic authorship of the Pentateuch, and comes to the conclusion that all that supports it is the Jewish and Christian tradition, dating from two or three centuries before Christ.

Proceeding further, he shows by the

own position. The facts are presented one by one, and the reader rapidly and without waste of words is carried to the inevitable conclusion.

The body of the book is a translation of the first eleven chapters of Genesis in which the various documents are carefully distinguished by the use of different types and an exhaustive commentary. The author draws information from all possible sources—the Massoretic texts, the versions, other commentators, and his own thought and study.

The New Books

* * * In some cases, nounced in this department will be reviewed editorially later.

RELIGION

Doctrine and Deed, by Charles Edward Jefferson. pp. 376. T. Y. Crowell & Co. \$1.50.

Dr. Jefferson is happy in many of the titles which he has given to these sermons preached in the Broadway Tabernacle. They declare the practical and vital force which the reader finds in the book. The preacher speaks as one who belongs to the world of today, and believes in the promise of growth into the redeemed life of humanity which is to come. He employs the language of the time, and draws his illustrations and suggestions from the common fund of present experience. Men will find both impulse and assistance toward the better life in reading this book.

The New Testament in Braid Scots, rendered by Rev. William Wye Smith. Alexander Gardner. Paisley and London.

Heredity does not suffice to enable us to pass an opinion upon the linguistic correctness of this rendering, but we have found it exceedingly suggestive and at times touching to read the familiar passages in this homely and friendly tongue. Perhaps we can do no better than to share with our readers a sample of its quality: "Love tholes lang; is kind and cannie: love isna sellie, love vauntsna itsel, isna sune upliftit; demeans itsel discreetly; seeks na her ain; isna

glen to flytin; casts nae by-ganes." And again: "Faither o' us a' biding Aboon! Thy name be holie! Lat thy reign begin! Lat thy will be dune, baith in Yirth and Heeven! Gie us ilka day oor needfu' fendin." Scotchmen and the sons of Scotchmen will appreciate this version and the readers of the Scotch school of fiction will find it a good supplement to their Watson and Barrie.

God's Revelations of Himself to Men, by Samuel J. Andrews. pp. 421. G. P. Putnam's Sons. \$2.00 net.

The first edition of this book ignored the endeavors and results of the higher criticism. In this new issue the author takes up the questions which it raises in an appendix, which is a fair, if necessarily incomplete, statement of the positions assumed by the higher criticism in its application of the evolution philosophy to the records of the history of Israel. This is followed by an acute and careful criticism of the results. He regards "a large part of the historic criticisms of the Old Testament as labor misdirected and useless," and not likely to have permanent results. The body of the work assumes the incarnation as "the center of God's actings" and proceeds to consider God's revelations to man before and under the theocracy and in the Messianic kingdom.



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JACOB RIIS

From *The Making of an American*

usual arguments that the Pentateuch is not the work of one man, but written by four or more authors. These are known as the priestly author, the Jahvist, the Elohist and the Deuteronomist. Then comes the question of the relative age of these documents. Professor Mitchell proves that Deuteronomy originated in the seventh century. It is evident that it is later than the Jahvist and Elohist. Upon this point most modern scholars are substantially in accord. They differ, however, as to the relative date of these two documents and the actual date of the priestly document. Our author considers the Jahvist the earlier and insists that even his work is much later than the time of Moses. He places the priestly document in the time of Ezra.

The above is the substance of the critical introduction. The author presents no new facts or arguments. The value of his work lies in its characteristic clearness, its logical coherence and sequence, and in the definite announcement of his

* *The Making of an American*, by Jacob A. Riis. pp. 443. Macmillan Co.

† Houghton, Mifflin & Co. \$1.75.



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DUNLUCE CASTLE

From Ireland

The Story of a Young Man, by Clifford Howard. pp. 248. L. C. Page & Co. \$2.50.
An attractive book in its red and white of cover and red and black of type. The illustrations of scenes in the Great Life are admirable, the types of Jewish professions we do not so much care for. Mr. Howard approaches his subject with reverence after careful study. It is the human life which he presents to us, beginning with the arrival of Mary and Joseph at Bethlehem and ending with the cross. In his own words, with discreet use of imaginative description and added detail of environment, he carries the life of Jesus through its recorded experiences. To many this method may make the gospel story seem more real, and there is nothing in the book to which exception can be taken on the ground of taste if it be once conceded that the work is to be done.

The Life of Our Lord, by Anna M. Perry. pp. 203. Thomas Whitaker. 60 cents.
A reprint of an interwoven narrative, introduced briefly on its original appearance by the late beloved Dr. William M. Taylor. Intended for devotional reading, not for textual study, and with no mark of the origin of the material included.

HISTORY

Ireland, by Charles Johnston. pp. 393. H. T. Coates & Co.

The author of this book of interpretative history takes a just pride in the early achievements of his people and in their continuing capacity for achievement. "It happens rarely," he says, "that a race keeps its unbroken life through thirty centuries, transformed time after time by new spiritual forces, yet in genius remaining ever the same. . . . Never before, we may confidently say, has a single people emerged from such varied vicissitudes stronger at the end in genius, in spiritual and moral power than at the beginning, richer in vital force, clearer in understanding, in every way more mature and human." This result he attributes to the persecutions and privations which the Irish people have undergone. On the one hand, Mr. Johnston writes of the relations between England and the Irish in no bitterness of spirit; on the other, he has not a word to say of the outbursts of savage Irish cruelty which provoked hatred in the Scotch and English settlers in Ireland. He has interpreted the charm and beauty of the country well, founding his history upon accounts of the monuments. His illustrations are beautiful and there is a good map.

The Diamond Necklace, by Frantz Funck-Brentano. pp. 350. J. B. Lippincott Co.
The French original of this work made a decided sensation in France a year or two ago. The author has made a new and independent study of the sources of information about the affair of the necklace, which helped to ruin Marie Antoinette and hasten on the revolution. The story is told with life and color and is intensely interesting. The author carries the judgment of his readers with him, so that one lays the book down with the feeling that Cardinal de Rohan was hardly to blame,

and that the hatred of the queen towards him was not only unjust but foolish. The atmosphere of intrigue surrounding the French court of the eighteenth century is strongly felt, and the book is an artistic as well as scholarly success.

The Rise of the Dutch Republic, by John Lothrop Motley. 2 vols. pp. 732, 765. T. Y. Crowell & Co. \$4.00.

It is pleasant to recommend this new and handsome edition of one of the most successful books of history produced in America. The illustrations are portraits or reproductions of paintings and serve to assist the text. Nothing has superseded Motley's work as the best account of events which every intelligent American ought to be familiar with.

The History of the World, by Victor Duruy. 2 vols. pp. 746. T. Y. Crowell & Co. \$7.50.

Professor Grosvenor of Amherst has brought this history of the world in brief outline down to date in this new edition; and the publishers have given it the form of an illustrated holiday issue. The numerous maps add greatly to the value of the work. The pictures are reproductions in photogravure and half-tone from paintings of historic scenes of interest. As a book of reference or in order to obtain a general survey of the whole field the book serves a admirable purpose.

HOLIDAY BOOKS

Masques of Cupid, by Evangeline Willbourn Blashfield. pp. 264. Charles Scribner's Sons. \$3.50.

Brief one act comedies dealing with the trials and triumphs of love. Sparkling, humorous and beautifully illustrated by Edwin H. Blashfield. An exceedingly attractive book both in content and external form.

Woman in the Golden Ages, by Amelia G. Mason. pp. 396. Century Co. \$1.80 net.

The golden ages of the title are the great ages of the Homeric women, of Sappho, the Spartans, of Athens, the age of Pericles, of the women of the different Roman periods down to Christian times, of the Renaissance, the literary courts and the salons and modern clubs. The essays are interesting, though there is a little air of discontent with feminine accomplishment and masculine injustice which mars the even tenor of the author's way. She has chosen a large and interesting theme and carries the reader's attention pleasantly from stage to stage of the long journey. The book is beautifully made and would be a handsome holiday gift.

Old Time Gardens, by Alice Morse Earle. pp. 489. Macmillan Co. \$2.50 net.

Picture and text alike will feed the love of garden beauty which is innate with some and ready to grow with others. The book begins with colonial garden-making, its table of contents is in itself an invitation to a feast of fair and picturesque delights. Most of the illustrations are taken from

old American gardens. The author knows her subject in a loving kind of knowledge and writes in a charming spirit. It is a book to linger over.

Romance of the Renaissance Chateaux, by Elizabeth W. Champney. pp. 376. G. P. Putnam's Sons. \$3.00 net.

Romantic stories drawn from or founded upon the history of the great castles of France. A handsome book well illustrated with views and portraits and recalling in narrative the spirit of the time when these great dwellings were the centers of the life of France.

The Salt Box House, by Jane De Forest Shelton. pp. 302. Baker & Taylor Co. \$1.50.

The illustrations add to the value of this new edition of an interesting study of colonial life which we reviewed and approved a year ago. The pictures are spirited and well reproduced.

Richard Carvel and The Crisis, by Winston Churchill. pp. 538, 522. Macmillan Co.

The popular success in England and at home of Mr. Churchill's two stories of American history has prompted his publishers to put them into this handsome half-leather binding in a box. It is a good suggestion for a holiday gift.

BIOGRAPHY

Men of Might in India Missions, by Helen H. Holcomb. pp. 346. Fleming H. Revell Co. \$1.25 net.

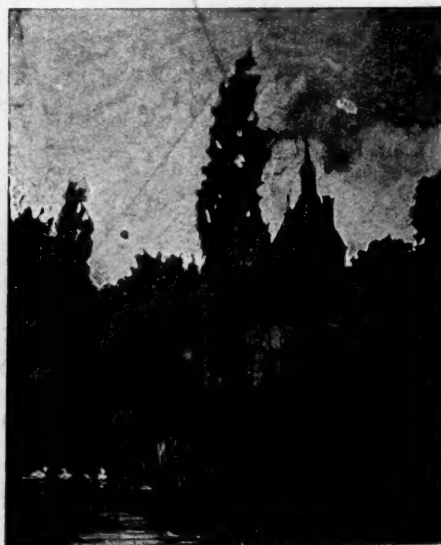
This is a history of Protestant missions in India during the last two centuries, as illustrated by the lives of epoch-making men. The biographies are interestingly told and the importance of each man as a link in the chain of missionary growth is clearly brought out. The book is illustrated by portraits.

Henrik Ibsen, by Henrik Jaeger. pp. 320. A. C. McClurg & Co. \$1.50 net.

The Ibsen cult has seemed to be a little on the wane of late, but doubtless there are devotees both in this country and in England who will welcome this translation by William Morton Payne of Henrik Jaeger's Critical Biography. It contains an additional chapter by Mr. Payne relating to Ibsen's later years—he is now in the nineties—portraits of him at various ages and other illustrations, making the volume a complete account of its subject. Ibsen's life seems to have been a protest from the beginning, a protest against existing beliefs and conventions, against his own country, for which he entertained an antipathy and from which he early escaped, against modern ideas in general. There will always be two opinions as to the value of his work, and time only will reveal whether it has made any distinct impression on literature and the world.

The Childhood of Queen Victoria, by Mrs. Gerald Gurney. pp. 237. Longmans, Green & Co.

The author of this story of the childhood of the late Queen of England was the granddaughter of Bishop Blomfield and inherited from him the letters which passed between the Duchess of Kent, the Queen's mother



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From Romance of the Renaissance Chateaux

CHATEAU OF LA MOTTE FRUILLY

himself and the Bishop of Lincoln in regard to the child's education. She has made industrious use of all the available sources, and gathered up a good deal of interesting material, stories and sketches of character, together with a mass of trivial and uninteresting detail. The illustrations are mainly portraits. There is, unfortunately, no index.

Dames and Daughters of Colonial Days, by Geraldine Brooks. pp. 284. T. Y. Crowell & Co. \$2.00.

Dames and Daughters of the Young Republic, by Geraldine Brooks. pp. 287. T. Y. Crowell & Co. \$2.00.

Bright and imaginative sketches of the life and character of well-known American women. The earlier volume begins with Anne Hutchinson and includes, among others, Martha Washington, Abigail Adams and Elizabeth Schuyler Hamilton, the later Dolly Madison, Theodosia Burr, Elizabeth Patterson and Rachel Jackson. The books are handsomely illustrated and will commend themselves especially to the many women who are interested in the dames and daughters of the older time.

Little Pilgrimages Among Men Who Have Written Famous Books, by E. F. Harkins. pp. 332. L. C. Page & Co. \$1.50.

Biographical and literary gossip uniformly appreciative and frequently eulogistic, each paper preceded by a portrait. In its white cloth cover and neat lettering it makes an attractive book, and it will be food for the popular appetite for knowledge of the personality and history of literary men of the day.

FICTION

The Silent Highway, a story of the McAll Mission, by Louise Seymour Houghton. pp. 292. Evangelist Pub. Co.

This story will make new friends for the McAll Mission in France. It grew out of Mrs. Houghton's personal experience of the work of the mission, and the incidents which she has woven into it are, she assures us, in every case founded upon real facts. Her constructive ability has woven them into a strong story, which carries us into a France which is strangely different from that of ordinary travel experience or even of the fashionable French novels. The book will be welcome in mission circles. It is an ideal book for the Sunday school library, and it deserves wide general reading.

Cynthia's Way, by Mrs. Alfred Slidgwick. pp. 322. Longmans, Green & Co. \$1.50.

An English heiress, young and beautiful, but weary of lovers whom she suspects to be mercenary, takes a place as governess for a year in a little town of south Germany. The German family is admirably drawn, the faults and follies of German life are pitilessly, but not unkindly, shown. The reader falls in love with the two boys of the household, and is not at all surprised that the incognito heiress does not escape home again without a love affair. A good specimen of the international novel, and written from evident first hand study of German life and, for all its satire, in a kindly and appreciative spirit.

The Great White Way, by Albert Bigelow Paine. pp. 327. J. F. Taylor & Co. \$1.50.

This Antarctic romance is by the author of *The Van Dwellers*. It relates the adventures of an exploring party who penetrate the ice pack of the southern Polar sea in a steam yacht, surmount the ice wall in a balloon, and discover a warm inner continent inhabited by a pleasure loving, indolent, lotus-eating race. The adventures, which are oddly commixed with modern science, are sufficiently entertaining to carry the reader through the volume.

The Orthodox Preacher and Nancy, by Rev. Magee Pratt. pp. 191. Connecticut Magazine Co. \$1.00.

The hero of this story is a minister, who met with many trials in the attempt to carry out Mr. Sheldon's theory of doing as Jesus would. The book gives evidence of having grown up out of trying personal experiences. It suggests the common dissatisfaction with present conditions in the ministry. The case is overstated, but if it helps in solving the problems it discusses it will be easy to overlook that in its larger service.

The Passing of Mother's Portrait, by Roswell Field. pp. 63. W. S. Lord, Evanston.

An imaginative sketch in which the portrait

of a little old lady is represented as telling the story of its downfall from the place of honor on the walls of a humble parlor to the trunk-room of an elegant mansion.

A Little Girl in Old New Orleans, by Amanda M. Douglas. pp. 325. Dodd, Mead & Co. \$1.20 net.

Hardly a child's book, but a love story in Miss Douglas's familiar style, with New Orleans of the eighteenth century as the setting. The heroine is a French girl who grows up in the Southern city.

Christmas Stories, pp. 574; *A Child's History of England*, pp. 326; *The Mystery of Edwin Drood* and *Master Humphrey's Clock*, pp. 319; all by Charles Dickens. Charles Scribner's Sons, imported. Each \$1.50.

The Authentic Edition of Dickens goes on its way toward completion with Christmas Stories, *A Child's History of England* and *Edwin Drood*. We have already called attention to the merits of this handsome setting for the most popular of English novelists.

Peg Woffington, by Charles Reade. pp. 234. Macmillan Co. 50 cents.

The dainty and perfect workmanship of the Temple Classics adorns this convenient little edition of one of Charles Reade's masterpieces. There is a photogravure portrait of Peg Woffington from the picture in South Kensington, and the editing has been done by Israel Gollancz.

Doris Kingsley, by Emma Rayner. pp. 390. G. W. Dillingham Co.

Too old a story for children, yet hardly vital enough to claim the attention of older folks. It introduces us to the adventures of a girl of nine stolen in London and sold in Carolina in the early years of the eighteenth century. The scene shifts from Charleston to Virginia, and thence to Spanish Florida and Georgia. The best part of the book is its picture of the life of the different colonies.

FOLK AND FAIRY TALES

Nine Unlikely Tales for Children, by E. Nesbit, pictured by H. R. Millar. pp. 297. E. P. Dutton & Co. \$1.50.

These are unlikely tales indeed, but delightfully, fresh, witty and enjoyable. The Cockatoucan of the initial story is one of the most original inventions of the season. There are abundant laughs in the book for young people and their unspoiled elders, and the evident, but unobtruded, moral is not lacking. The author has a genius for nonsense and we wish we might share the hour when these stories are read aloud by the right sort of parents to their children. The illustrations are quite in the spirit of the book.

Round the World to Wympland, by Evelyn Sharp. pp. 235. John Lane.

Text and illustrations are admirably married in this bright and amusing book of modern fairy tales. The wimps are not fairies, they are not brownies, they are makers of mischief and purveyors of fun and they lend themselves admirably to the author's unusual inventive powers. Let the reader think of possible complications which may grow out of the gifts of the two wimps at the prince's christening—that he should have the sweetest temper in the world, and that all the children of his subjects should have no good temper at all.

Old Indian Legends, by Zitkala Sa, with illustrations by Angel de Cora. pp. 165. Ginn & Co. 75 cents.

Taken down from the lips of Dakota storytellers or put together from separate tales, and having much of the grave sadness of Indian life in manner and matter. They will be of interest to the student of folk-lore and the children will enjoy them for their fresh imaginative quality. The characters are founded upon the characters of animals used as representatives of human faults and virtues. The illustrations are in the spirit of the tales.

Stories of Enchantment, by Jane P. Myers. pp. 215. A. C. McClurg & Co.

These frankly fanciful stories have a wide range of subject, from Indian tales of the origin of flowers to dreams of the splendor of Egypt. They are well invented and well written, and will make good reading for children. The Ghost-Flower, with its pretty fancy about the origin of the Indian pipe, and *In Quest of the Dark*, with its strong use of the appeal of courageous childhood, please us best.

As the Goose Flies, by Katharine Pyle. pp. 183. Little, Brown & Co. \$1.20 net.

The pretty fairy tale to which the body of this book leads up is introduced by the adventures of a little girl first in fairyland and then in the house of the queerbodies, where forgotten stories are made over. The author is also the illustrator and has made pictures that express her fancies prettily. The children will enjoy the new acquaintance with familiar nursery characters and the gentle humanity of the little heroine.

FOR YOUNG FOLKS

The Dragon of Peking, by Capt. F. S. Brereton. pp. 352. Charles Scribner's Sons. Imported. \$1.50.

Two manly and courageous English boys see a good deal of the campaign against the Boxers and the siege of the legations in Peking. The plot is kept within the range of bare possibility, and the adventures are exciting. The language of the American soldier who plays a part is of the fearful and wonderful sort which English writers make up out of their own inner consciousness. The pictures are rather spirited.

Madame Angora, by Harriet A. Cheever. pp. 93. Dana Estes & Co.

The experiences of a beautiful Angora cat told in her own words. A pleasant story, which will both amuse and interest children and teach them sympathy with the life of their household pets.

Only Dollie, by Nina Rhoades. pp. 213. Lee & Shepard. \$1.00.

A pathetic but pleasant modern version of the Cinderella myth, telling how poor, nameless Dollie found a brother and cousins and other relatives to make her happy.

American Boys' Life of William McKinley, by Edward Stratemeyer. pp. 316. Lee & Shepard. \$1.25.

From an unnoticed home of narrow means to the White House has often been the life history of our Presidents. Mr. Stratemeyer tells the story of McKinley's honorable career in war and peace in a way which makes it good and wholesome reading for boys.

MISCELLANEOUS

School, College and Character, by Le Baron Russell Briggs. pp. 143. Houghton, Mifflin & Co. \$1.00 net.

These papers by Dean Briggs of Harvard aroused much interest on their first publication in the *Atlantic* and we are heartily glad to see them in book form. We wish they might be put into the hands of all parents who have been puzzled by the nature of a boy or thought of sending him to college. Nor is their mission as helps toward the right conception of the educational process to be disregarded.

Mater Coronata, by Edmund Clarence Stedman. Houghton, Mifflin & Co. \$1.00 net.

Mr. Stedman's Yale Bicentennial poem, in appropriate binding of blue, beautifully printed and made.

Within the Gates, by Elizabeth Stuart Phelps. pp. 150. Houghton, Mifflin & Co. \$1.50.

Mrs. Ward has evidently given long study to working over favorite material into this drama of the life beyond the grave. Its details of stage setting are all thought out with the most elaborate care. A keener sense of humor, we believe, would have saved her from a waste of time and talent which might have served the public and her own fame better. The best thing in the book is its jibe at the medical experimenters, the worst things, it must be reluctantly confessed, are those which the author evidently cares most about.

A Practical Study of the Soul, by M. M. Barbour Stone. pp. 350. Dodd, Mead & Co. \$1.35 net.

Calls attention to the need of individual thinking, and offers some sensible suggestions for the culture of the soul. It lacks, however, the scientific spirit of caution and restraint of utterance. It mistakes analogies for identities and has much ethereal materialism in it.

History of American Verse, by W. H. Onderdonk. pp. 395. A. C. McClurg & Co. \$1.25.

The usefulness of this record and criticism of American verse is in its comprehensive completeness. The author's drag-net brings in every kind of fish, though he is by no means indifferent to their differences of size and quality. This makes the book rather hard reading and dwarfs its judgments by leaving little

room for perspective, but the full index makes it helpful as a book of reference.

Nature and Character at Granite Bay, by Daniel A. Goodsell. pp. 219. Eaton & Mains. \$1.50.

Studies of outdoor life, animal and human nature at the seaside. The scene is in Connecticut, the waters those of Long Island Sound. After some chapters of description

follows an interesting record of instinct and acquired characters in a domesticated sea gull. The neighbors are set before us in pleasant character sketches, the pictures are good photographs of people and places described in the text. There is a genial spirit in the book which makes its thoughtful observation good and interesting reading.

Source Book of the History of Education: for the Greek and Roman Period, by Prof. Paul Monroe, Ph. D. pp. 515. Macmillan Co.

Material gathered for the use of students of the history of education. The book makes the opinions of the classic world available in a satisfactory way. There is a good historical introduction and index.

Morsels from the December Magazines

An Audible President

Every visitor to the White House receives a shock—an invigorating shock of frank earnestness. When you go into the President's reception-room you will see some man who seeks an office for a friend or a follower, and he speaks in a low tone to the President. The President answers or questions him quickly so that everybody in the room hears what he says. He is an audible, not a whispering, President.—*From The March of Events, in The World's Work.*

The Use of Book Lists

It is not necessary or wholesome that the average man should read all books. If he tries to do so he is instantly invaded by mental bewilderment. But there are certain books which, if he has not read, he is at a constant disadvantage in moving among educated persons. He fails to perceive the line of thought, he does not understand the humor, of his friends. He misses the extreme pleasure of following the continuity of the intellect of mankind.—*From The Best Books, by Edmund Gosse, in Lippincott's Magazine.*

The Christmas Goose

As the turkey is to Thanksgiving, so should the goose be to Christmas.—*From The American Kitchen Magazine.*

The Origin of the Name Manila

Manila, formerly and incorrectly spelled Manilla, as a Spanish city dates from the foundation by Legazpi in 1571, or half a century after the discovery of Magellan. But long before that time the name was applied to a certain portion of the country about what is now called the Bay of Manila, and sultans of Manilla are often mentioned in the old Spanish records. There can be no doubt, therefore, that the name is of Filipino origin, and its etymology must be sought out in the native tongues of the country. . . . According to this etymology, which seems the correct one, Manila is derived from nila, the name of the indigo tree of the East Indies (*indigofera tinctoria*), and the prefix ma, the whole word signifying "place of nila," where there are indigo trees.—*Alexander F. Chamberlain, in The American Antiquarian.*

The Habit of Churchgoing

Men from time to time tax the hardness of their early training with their aversion to attending church. But I rarely hear them credit their virtues to their training. The writer's observation

is that those who have been trained to go to church in the main continue to do so in after life. If there are any who were not brought up to attend church, they did not come from Hanover.—*From An Old Virginia Sunday, by Thomas Nelson Page, in Scribner's.*

Acres for Shoe-pegs

For making shoe-pegs the amount used in a single year is equal to the product of fully thirty-five hundred acres of good second-growth hard-wood land.—*L. S. Roue, in The Yale Review.*

The Charm of Variety

A certain delectable family had seven children; it had also twelve blue china plates; around the border of these plates was an enchanting set of four donkeys that alternated with four trees. Now eleven of these plates were just alike, but the twelfth—O, that twelfth! On that one, one dear donkey had distinguished himself by mismatchment. His hind quarters did not quite fit on to his fore quarters; there was a jog in his gait, a suggestion of a fling in the back legs that removed him far and away from his humdrum companions; his misfortunes made his fortune; he was the beloved of the children; he was the donkey, the one to be won at table by good behavior, the coveted one, the only one. We all want an only one, even if it be only a donkey.—*From What to Give, by Madeline Yale Wynne, in The House Beautiful.*

The Profits of Farming

Many a man supports a family on a farm that would not bring \$2,000 on the market, and has time for fishing and politics besides. For his investment he receives more than most men, and his investment should improve with every crop. Not only may the investment itself improve, but he is making a home at the same time that he is making a living.—*From The Lesson of the Abandoned Farms, in Country Life in America.*

Consideration for Mamma

A small boy was asked, as Christmas week was drawing to a close, "Did you have a Santa Claus at your house?"

"Yes," was the answer.

"Do you believe in Santa Claus?"

"No," answered the lad, "and I don't think my little sister does; but we didn't want to disappoint mamma."

It is hard to say whether such an answer is more comic or tragic. Its humor is certainly delightful, for it reveals that note in the average "kid"—to use the

term with which he is oftenest described by his fellows—which his elders do not always, nor, I apprehend, very often, suspect. We are wont to think of children and their thoughts with a certain condescension. I wonder if we ever realize that not unfrequently they are thinking in precisely the same way of us.—*From Mother and Child, by Bishop Potter, in Harper's Magazine.*

Chuck Full of Work

A visitor to a farm was especially struck by the great ruggedness and strength of one of the stalwart harvest hands, and said to the farmer:

"That fellow ought to be chuck full of work."

"He is," replied the farmer, "or he ought to be, because I hain't never been able to get none out of him."—*From Success.*

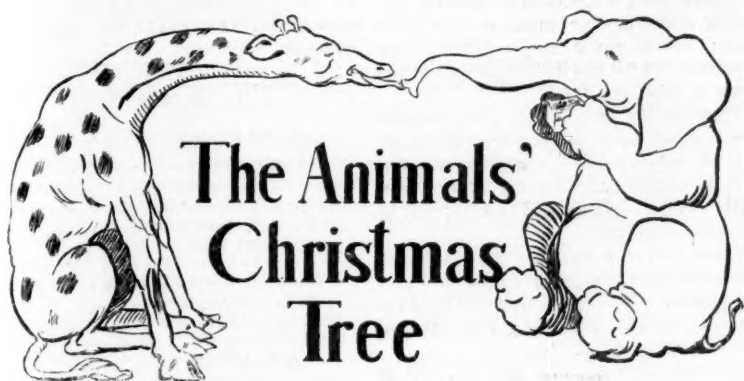
Ameliorating a Proverb

"Light two candles with one match," was the prompt answer when a kindergarten was asked if she could suggest a non-murderous substitute for the old proverb, "Kill two birds with one stone." Isn't this good enough for general adoption?—*From The Kindergarten Review.*

The Results of a Spree

I once had a trainer, an old Irishman, who had served in a British regiment in India, and who knows the ways of tigers in every detail. He taught three of them to do more work in the show arena than I have ever seen done by tigers. I have seen him sitting down between two of them at rest times during rehearsals and examining their claws to see if any of them were sore or split. Any one who has ever tried that with even a house cat knows that it strikes the feline nature as an unwarrantable familiarity, but they never did more than show their teeth and whine, and that in half-playfulness. One day he got very drunk. I had never known him to transgress before. Before he was noticed on his return to the cage he had gone in with his tigers and fallen in a heap on the floor. The other keepers tried to take him out of the cage, but to have done so would have meant a bitter and bloody fight with the three striped ones. They guarded him all night in his drunken slumber. The next time he put them to work, however, they balked, and he could neither persuade nor drive them. They had ceased to trust him, or something of that sort, and his usefulness with them was at an end completely.—*From The Brute in Captivity, by Frank C. Bostock, in Frank Leslie's Popular Monthly.*

For the Children



By Rev. John P. Peters, D. D.

Once upon a time the animals decided to have a Christmas tree. The swifts and swallows in the chimneys, awakened from their sleep by joy and laughter, had stolen down and peeped in upon scenes of happiness, the center of which was always an evergreen tree covered with wonderful fruit, bright balls of many colors, and sparkling threads of gold and silver, lying like beautiful frostwork among the green fir needles. A Christ-child or an angel rested high among the branches, and underneath the tree were dolls and sleds and skates and games of all sorts, and furs, ribbons and handkerchiefs, and all the things that boys and girls need and like; and all about were gathered little children with faces O! so full of wonder and expectation, changing to merriment as toys and candies were taken off the tree and distributed among them.

The swifts and swallows told their feathered friends about it, and they told others, until at last it began to be rumored through all the animal world that on one day in the year the children of men were made happy by some sort of a festival which they held about a fir tree. Now, of course the tame animals and the house animals, the dogs and the cats and the mice, knew more about this festival. But they did not exchange visits with the wild animals, because they felt above them. They were always trying to be like men and women, putting on airs and pretending to know everything; but after all they could not help making friendships now and then with the wild creatures. And when they were asked about the Christmas tree, they told still more wonderful stories than the swifts and the swallows, for some of them had taken part in these festivals, and some had even received presents from the tree, just like the children. They said the tree was called a Christmas tree, because strange fruit and wonderful frosting came on it only at Christmas, and that Christmas was the time when men and women and little children were kind and good and loving and tried to make every one happy.

The animals talked of it—wild beasts and tame alike—until all agreed that a Christmas tree would be a grand thing. Like the men, they, too, would have a tree of their very own. But how to do it?

The lion called a meeting of all the creatures, wild and tame, for the lion is

king of beasts. When he calls they all must come, and during these congresses there is peace. The lamb can come to the meeting and sit down by the wolf, and the wolf dare not touch him; the dove may perch safely on the bough between the hawk and the owl. But you know all about the rules, for you have read them in books, and you have seen the pictures. The lion sits on his throne with a crown on one side of his head, and all the other creatures gather about—the elephant and giraffe, the hippopotamus, the buffalo, wolves and tigers and leopards, foxes and deer, goats and sheep, monkeys, parrots, robins, turkeys, swans, storks, eagles, frogs, lizards and alligators and all the rest.

When the lion had called the meeting to order, the swifts and the swallows told what they had seen, and a fat little pug-dog, with a ribbon and a silver bell about his neck, wheezed out a story of a Christmas tree on which a silver bell had grown for him and a whole box of the best sweets he had ever dreamed of while snoozing on his cushion before the fire. And a Persian cat mewed out her story of a Christmas tree that she had attended on which there was a white mouse made of cream cheese especially for her.

The monkeys chattered and the elephants trumpeted, the horses neighed, the hyenas laughed, and each in its own way argued for a Christmas tree and told

what he would do to help. The elephant would go to the forest and choose the tree and pull it up. The buffaloes would drag it in. The giraffe would hang ornaments on the higher limbs, because its neck was long. The monkeys would scramble up where the giraffe could not reach. The squirrels could run out on the slender twigs and help the monkeys. The birds would get the golden threads and put them on the tree with their beaks. The fireflies would hide among the branches and sparkle like diamonds, and the glowworms promised to help the fireflies by playing candles, if some one would lift them up and put them on the tree. The parrots and other birds of gay plumage would give feathers to hang among the branches, the humming birds promised to flutter in and out among the twigs, and the sheep to give white wool to lie like snow among the boughs.

Then the parrots screeched and the peacocks screamed with delight, and you and I never could have told whether anybody voted aye or nay; but the lion knew, and the owl, for he was clerk, set it down in the minutes, that all the birds and beasts would do their part.

Having arranged how they would ornament the tree, the next thing was to decide what presents each must have. After much discussion in roars and bellows, crows and croaks, baas and grunts, and all the other sounds of bird and beast language, it was voted that each might choose the present he wished hung on the tree. The owl should call their names and each might declare his choice. So they began.

The parrots and macaws thought that they would like oranges and bananas and such things, which would look pretty on the tree. The robins and the cedar birds chose cherries; the partridges, partridge berries; the squirrels, nuts and apples and pears. The monkeys said popcorn strings would do for them, and the cats and dogs, remembering the Christmas gifts which the pug-dog and Persian cat had told about, asked for tiny mice made of cream cheese or chocolate.

By and by it came the pig's turn to tell his choice. "Grunt, grunt!" said the



pig, "I want a nice pail of swill hung on the lowest bough of all."

"Ugh!" said the black leopard, so sleek and so clean.

"Faugh!" said the gazelle, with his dainty sense of smell.

"Neigh!" said the horse, so beautifully groomed.

"What!" roared the lion, "what's that you want?"

"A pail of swill," grunted the pig. "Each one has chosen what he wants, and I have a right to choose what I want."

"But," roared the lion, "each one has chosen something beautiful to make the tree a joy to all."

"Grunt, grunt!" said the pig, "they all have what they want. I will have what I want too, and what I want is a pail of swill."

Now, you see, it had been voted that each should choose what he wanted hung on the tree, and so the lion could not help himself. Angriily he roared: "If the pig wants swill, swill he must have, hung on the lowest bough of the tree!"

Then the wolf's wicked eyes gleamed, for his turn was next, and he said: "If the pig has swill because he wants swill, I must have what I want to eat, and I want a tender lamb, six months old." And at that all the lambs and sheep bleated and baaed.

"Ha, ha!" barked the fox, "then I want a turkey!" And the turkeys gobbled in fear.

"And I," said the tiger, "want a yearling calf." And the cows and the calves lowed in horror.

"And I," said the owl, "want a plump dove."

"And I," said the hawk, "will take a rabbit."

"And I," said the leopard, "want a deer or a gazelle."

Then all was fear and uproar. The hares and the rabbits scuttled into the grass; the sheep and cattle crowded close together; the small birds rose in the air in flocks; and it seemed as if the Christmas tree was like to end in fear and hatred.

Then a little timid lamb stepped out and bleated: "Ah, King Lion, it would be very sad if all the animals should lose their Christmas tree, for the very thought of it has brought us closer together. Wild and tame, fierce and timid, we met as friends; and, O, King Lion, rather than there should not be a tree, they may take me and hang me on it. Let them not take the turkeys and gazelles, the calves and rabbits and all the rest they have chosen. Let the tigers and leopards, and wolves and foxes and eagles, and hawks and owls be content that their Christmas present shall be a lamb; so we may come together and have our happy Christmas tree."

"But," said the lion, "what will you have? If you give yourself you will have no Christmas present."

"Yes," said the lamb, "I too shall have what I want, for I shall have brought them all together again, and made each one happy."

Then a dove fluttered down from a tree and landed on the ground beside the lamb, and very timidly and softly she cooed: "Take me, too, King Lion, for the owls and hawks, and weasels and minks, because for them a lamb is too

big. I am the best present for them. Take me, King Lion."

Then the lion roared: "See what the lamb and the dove have done! My food, O tigers and leopards and wolves and eagles and all your kind, is like your food; but I would rather eat nothing from our Christmas tree than take this lamb or this dove."

Then all the beasts kept still because the lion roared so angrily, and the birds settled again on the branches and the rabbits peeped out from the grass where they had hid. Then the lion turned to the pig and roared:

"Are you not ashamed of what you have done? You have spoiled all our happiness. Will you take back your choice, you pig, or do you wish to ruin our Christmas tree?"

"Grunt, grunt," said the pig, "it is my right. I want something good. I don't care for your lambs and doves. I want my swill."

Then the lion roared again, "Have all chosen?" and all answered, "Yes."

"Then," said the lion, "it is my turn." And all said, "It is."

"I love fat and tender pigs. I choose a pig for my Christmas gift," roared the lion.

Did you ever hear a pig squeal? O, how that pig squealed then! And he got up on his fat little legs and tried to run away, but all the animals gathered in a ring, and the hyenas laughed and the jackals cried, and the dogs and wolves and foxes hunted the poor pig back again. When the pig found he could not run away he lay down on his back, with his feet in the air, and squealed with all his might: "O, I don't want the swill; I don't want the swill! I take it all back! I don't want anything!"

But at first no one heard him, because all were talking at once; but the lion roared for silence: "You have heard," he said. "Has the owl recorded that the pig will have no swill?"

"Yes," answered the owl.

"Then," said the lion, "record that the lion wants no pig."

Then the tiger growled, "And I want no calf," and one by one the leopard and the eagle, the wolf and the fox, the hawk and the owl and all their kind took back their votes.

So it came about that the animals had a Christmas tree, after all; but instead of lambs and doves, they agreed that they could hang little images of lambs and doves and other birds and animals, too, perhaps. And by and by the custom spread until men came to hang the same little images on their trees. So when you see a little figure of a lamb or dove on the Christmas tree, you may know that it is all because the lamb and the dove, by their unselfishness, saved the animals from strife; for neither thought what he wanted from the tree, but each was ready to give himself for the others, so that they might not fight and kill at Christmas time.

Was it not cruel of the wolves and tigers and leopards and foxes to wish to eat the doves and sheep and rabbits and hares? But, after all, the worst one of the lot was the pig; for the pig began the trouble, because he only thought of what Mr. Pig wanted for himself.

And do you know, I think that is the trouble everywhere. We can get along if

the pig will only keep away, for when the pig comes and demands what he wants for himself, without thinking of the pleasure and the comfort of any one else, then the fun is all spoiled, and pretty soon all sorts of bad tempers and bad passions are let loose.

The World Song

BY MARGARET BELL MERRILL

It is a field of silly sheep;
(Noël, Noël, joyouslie,
Where shepherds watch the world asleep,
And silently their white flocks keep.
(Sing Noël, Noël.)

It is a night of one white star;
(Noël, Noël, joyouslie,
It brought the three kings from afar,
And shines where all the shepherds are.
(Sing Noël, Noël.)

It is a manger old and gray,
(Noël Noël, joyouslie,
And near it once the oxen lay;
Beside it now the three kings pray.
(Sing Noël, Noël.)

It is a babe, so still and mild,
(Noël, Noël, joyouslie,
Born of a maid in th' stable wild;
Men say it is a holy child.
(Sing Noël, Noël.)

It is a crooning lullaby,
(Noël, Noël, joyouslie,
Which deepens as the years go by—
The whole world sings it—thou and I.
(Sing Noël, Noël.)

Making Christmas a Burden

With the approaching Christmas season cannot a word of protest be uttered against the custom of exchanging gifts between pupils and teachers? The writer was present at the closing of a school term last year and saw a teacher open gift after gift piled up on her desk. It was easy to single out those who had not brought presents by their distressed and unhappy faces, their sensitive little hearts feeling as if they were under a ban for not being able to do as the others. A sorry beginning for so joyous a season. Even if the gifts are not brought to the school, but sent direct to the teachers' or scholars' homes, would it not be better simply to have the good wishes of the season exchanged, without the expense and formality of a present?

I know of one family where the three children expect to take a gift to each of their different teachers. They are asked also each year to bring something for a donation from the class as a whole. The same thing is repeated in the Sunday school, each child giving to each teacher, and each one also expected in addition to contribute to some special charitable object. The father and mother of these three children each have Sunday school classes, one of seven scholars, the other of five. If they pursue the same method in their own classes and give a remembrance to each pupil and also contribute to the special object chosen by each class, the grand total of the presents given by this one family would reach the extraordinary number of twenty-six, aside from the immediate relatives and friends.

Is it any wonder, therefore, that Christmas becomes a great financial and nerve-exhausting strain? This is especially the case when the burden falls upon the tired mothers, who have to select the gifts. An overdoing of anything, however good of itself, ceases to be desirable. In the needless multiplication of Christmas gifts have not many of us lost the spirit of joyousness and true thankfulness? In our absorption in "much giving" do we not often forget to thank our Heavenly Father for the Gift of gifts, whose advent we are supposed to be celebrating? A MOTHER.

A Group of Old English Carols

"In Excelsis Gloria"

When Christ was born of Mary free,
In Bethlehem in that fair cite,
Angels sang there with mirth and glee,
In Excelsis Gloria!

Herdsmen beheld these angels bright,
To them appearing with great light,
Who said, "God's Son is born this night,"
In Excelsis Gloria!

This King is come to save mankind,
As in Scripture truths we find.
Therefore this song have we in mind,
In Excelsis Gloria!

Then, dear Lord, for Thy great Grace,
Grant us the bliss to see Thy face,
That we may sing to Thy solace,
In Excelsis Gloria.

—Supposed to have been written in 1500.

As Joseph Was A-Walking

As Joseph was a-walking,
He heard an angel sing,
"This night shall be the birthnight
Of Christ our heavenly King.

"His birth-bed shall be neither
In housen nor in hall,
Nor in the place of paradise,
But in the oxen's stall.

"He neither shall be rocked
In silver nor in gold,
But in the wooden manger
That lieth in the mold.

"He neither shall be washen
With white wine nor with red,
But with fair spring water
That on you shall be shed.

"He neither shall be clothed
In purple nor in pall,
But in the fair white linen
That usen babies all."

As Joseph was a-walking,
Thus did the angel sing,
And Mary's son at midnight
Was born to be our king.

Then be you glad, good people,
At this time of the year;
And light you up your candles,
For His star it shineth clear.
—From "The Cherry Tree Carol."

God Rest You Merry Gentlemen

God rest you merry gentlemen,
Let nothing you dismay,
For Jesus Christ, our Saviour,
Was born upon this day;
To save us all from Satan's power,
When we were gone astray.
O tidings of comfort and joy,
For Jesus Christ, our Saviour, was
born on Christmas Day.

In Bethlehem, in Jewry
This blessed babe was born,
And laid within a manger
Upon this blessed morn;
The which his mother Mary
Nothing did take in scorn.

O tidings, etc.

From God, our Heavenly Father,
A blessed Angel came,
And unto certain shepherds
Brought tidings of the same;
How that in Bethlehem was born
The Son of God by name, etc.

"Fear not," then said the Angel,
"Let nothing you afright,
This day is born a Saviour,
Of virtue, power, and might,
So frequently to vanish all
The friends of Satan quite," etc.

The shepherds, at those tidings,
Rejoiced much in mind,
And left their flocks a-feeding
In tempest, storm, and wind,
And went to Bethlehem straightway
The Son of God to find, etc.

But when to Bethlehem they came,
Where as this Infant lay,
They found him in a manger,
Where oxen feed on hay,
His mother Mary kneeling
Unto the Lord did pray, etc.

Now to the Lord sing praises,
All you within this place,
And with true love and brotherhood
Each other now embrace.
This holy tide of Christmas
All others doth deface, etc.

—Date unknown, but traced to an old collection in the British Museum.

Christmas Day in the Morning

I saw three ships come sailing in,
On Christmas day, on Christmas day;
I saw three ships come sailing in,
On Christmas day in the morning.

And what was in those ships all three,
On Christmas day, on Christmas day?
And what was in those ships all three,
On Christmas day in the morning?

Our Saviour Christ and His lady,
On Christmas day, on Christmas day;
Our Saviour Christ and His lady,
On Christmas day in the morning.

Pray whither sailed those ships all three,
On Christmas day, on Christmas day?
Pray whither sailed those ships all three,
On Christmas day in the morning?

O, they sailed into Bethlehem,
On Christmas day, on Christmas day,
O, they sailed into Bethlehem,
On Christmas day in the morning.

And all the bells on earth shall ring,
On Christmas day, on Christmas day;
And all the bells on earth shall ring,
On Christmas day in the morning.

And all the angels in Heaven shall sing,
On Christmas day, on Christmas day,
And all the angels in Heaven shall sing,
On Christmas day in the morning.

And all the souls on earth shall sing,
On Christmas day, on Christmas day;
And all the souls on earth shall sing,
On Christmas day in the morning.

Then let us all rejoice amain,
On Christmas day, on Christmas day,
Then let us all rejoice amain,
On Christmas day in the morning.

—Sixteenth Century Carol.

Listen, Lordings

Listen, lordings, unto me, a tale I will you tell;
Which, as on this night of glee, in David's
town befell.

Joseph came from Nazareth with Mary, that
sweet maid;

Weary were they, nigh to death, and for a
lodging prayed.

CHORUS

Sing high, sing low, sing to and fro,
Go tell it out with speed;
Cry out and shout, all round about
That Christ is born indeed!

In the inn they found no room; a scanty bed
they made;

Soon a babe, an angel pure, was in the man-
ger laid.

Forth he came, as a light through glass; he
came to save us all.

In the stable, ox and ass before their Maker
fall, etc.

Shepherds lay afield that night to keep the
silly sheep;

Hosts of angels in their sight came down
from heaven's high steep—

Tidings! Tidings unto you! To you a child
is born,
Purer than the drops of dew, and brighter
than the morn, etc.

Onward then the angels sped, the shepherds
onward went;

God was in his manger bed—in worship low
they bent.

In the morning see ye mind, my masters one
and all,

At the altar Him to find, who lay within the
stall.

The Seven Joys of Mary

The first good joy that Mary had
It was the joy of one:
To see the Blessed Jesus Christ
When he was first her son,
When he was first her son, Good Lord,
And happy may we be.
Praise Father, Son and Holy Ghost
To all eternity.

The next good joy that Mary had
It was the joy of two:
To see her own son, Jesus Christ,
Making the lame to go,
Making the lame to go, Good Lord, etc.

The next good joy that Mary had
It was the joy of three:
To see her own son, Jesus Christ,
Making the blind to see,
Making the blind to see, Good Lord, etc.

The next good joy that Mary had
It was the joy of four:
To see her own son, Jesus Christ,
Reading the Bible o'er,
Reading the Bible o'er, Good Lord, etc.

The next good joy that Mary had
It was the joy of five:
To see her own son, Jesus Christ,
Raising the dead to life,
Raising the dead to life, Good Lord, etc.

The next good joy that Mary had
It was the joy of six:
To see her own son, Jesus Christ,
Upon the crucifix,
Upon the crucifix, Good Lord, etc.

The next good joy that Mary had
It was the joy of seven:
To see her own son, Jesus Christ,
Ascending into Heaven,
Ascending into Heaven, Good Lord, etc.

Child Jesus came from Heaven to Earth,
The Father's mercy showing;
In Stable mean He had His birth,
No better cradle knowing;
A Star smiled down the Babe to greet;
The humble oxen kissed His feet,
All praise to Thee, Child Jesus.

—Hans Christian Andersen.

A New Testament Scholar and a New Testament Man*

The Blending of Learning and Piety in the Character of Prof. J. Henry Thayer

BY PROF. FRANCIS G. PEABODY

One of these Bible verses comes at once into our minds as we think of our brother here departed. It is the prayer of the apostle for his friend: "That he may please Him who hath chosen him to be a soldier." Forty years ago, a young pastor in his first parish, this, our friend, heard the call of his country, and he left all and followed.

From that time to this no one could look upon him as he went his daily way without saying: "There goes a soldier, erect, intense, obedient, following his captain's call." Still less could any one be permitted to know his inward life, disciplined, strenuous, straightforward, chastened, without recognizing what the apostle meant by "a good soldier of Jesus Christ," and what the Master meant when he praised the man who said to others: "Do this and they do it"; because he was himself a man under authority.

And now it hath pleased him who has chosen him to be a soldier to give him the soldier's reward of an honorable peace. This is not the time or place to recall the external victories of his arduous career. He was one of that very limited circle of Americans whom the learned world in all countries recognizes as great scholars. Wherever the New Testament is seriously studied his work is essential to its just interpretation. I have had the privilege of witnessing the greeting offered to him in many lands by Catholic dignitaries, by German exegetes, by ecclesiastics of the eastern church, and everywhere as an authoritative guide, a member of the peerage of the learned world. The task of life, he used to say, should be the doing of one thing so that it need not be done again. That was his happy opportunity. Among the achievements of scholarship, which are so soon displaced by new results, he has bequeathed a possession which has, beyond most human works, the quality of permanence.

All this, however, is for the future to estimate and praise. Our thoughts today are not of the scholar, but of the teacher, counselor, brother, friend. What we remember is not so much a long career devoted to the New Testament, but the more impressive fact that the study to which he gave his life shaped his own character, until he became

Subdued to what he worked in
Like the dyer's hand.

He was not only a master of the New Testament, but a man of the New Testament.

The Christian character is often imagined to be of a weak, submissive, resigned and passive kind. If this were true it would be more just to speak of our friend as of the Hellenic type, harmonious, gracious, productive, masculine, strong.

But if the character of Jesus Christ, however obscured it has been by the traditions and the art of the church, was in fact most profoundly marked by the

traits of power, leadership, authority, fortitude—all made possible through the abiding sense of the living God—then this interpreter of the words of the Master was very near in spirit to the mind of the Master. There was in him, as the apostle says, "that mind which was also in Christ Jesus." It is difficult to speak of him except in the language of the New Testament. He was infinitely considerate and patient to his scholars, as his Master tenderly put forth his sheep; but he was capable of quick indignation and rebuke, as his Master scourged the traders in the temple. As the Master lavished his greatest utterances on some careless hearer, so the disciple was prodigal of his gifts. He gave away more learning to casual inquirers than would equip many a scholar's mind. His hierarchy of virtues was that of the gospels. He was profoundly forgiving of much which the world judged harshly—the mistakes of temper, disposition and misdirected zeal, "considering himself lest he also be tempted"—but he was keenly sensitive to the least deviation from sincerity, directness, Puritan righteousness, unqualified and unobscured truth. "My kingdom," he might have said with his Lord, "is of the truth." The truth had made him free.

He was tried by the most searching vicissitudes of human life, by domestic tragedy, and by grave professional decision, but these waves and storms beat upon him in vain, for he had built upon a rock.

His attitude before the crosses of experience was not recumbent but erect. He heard the voice which said: "If any man will come after me, let him take up his cross and follow"; and he took his cross upon his shoulder, and, standing erect, carried it, even with bleeding feet, where his Master bade him go. He was the servant ready for his Lord's coming; the man of many talents to whom should be said, "Well done"; the disciple with his loins girded and his lights burning; the disciplined centurion who pleased Him who had chosen him to be a soldier.

Our first emotion as he goes from us is one of shock and sorrow. There were many more things for him to do, many more paths of life and learning in which he might have led the way.

Yet how extraordinarily complete is his career. It begins with the infinitely patient study of the words of the New Testament; it ends with the completed revision of the New Testament; and all the way the man is wrought into the likeness of that which he contemplates. Seeing in a mirror the glory of the Lord, he is changed into that same image from glory to glory; and those who learned of the New Testament through him learned most of all the fundamental truth of the New Testament, that the life is the light of man.

Nothing is here for tears, nothing to wail,
... Nothing but well and fair
And what may quiet us in a death so noble.

Until the cycle of his task was fulfilled his strength was unabated and his eye undimmed; and then, among the books he loved and knew so well, and surrounded by every witness of affectionate gratitude, he awaited as a soldier of the cross his quiet release. How familiar and how homelike would be to him the scene of the future, if it should open before his vision as it did before the vision of the seer of the Apocalypse: "I saw the dead, small and great, stand before God, and the books were opened. And another book was opened, which was the Book of Life, and the dead were judged out of those things which were written in the books."

How eagerly the man of books will hear the strong angel say: "Who is worthy to open the book?" and will listen for the answer to be sung unto the Lamb: "Thou art worthy to take the book and open it." And how reverently the disciple, after all his years of searching through many books for the meaning of one Book, will listen, while the Master himself opens the seals thereof and reads what is written in the Lamb's Book of Life.

Cosmopolitan Puritanism

By Rev. C. H. Oliphant

A common misconception of what the Puritan really was—and is—will make the qualifier *cosmopolitan* seem to some as inapplicable to that conception as "epicurean" or "conventional" would be. But the essence of Puritanism is no more in the severe manner and hard visage of the seventeenth century Roundhead than the ideals and institutions of Massachusetts are in the codfish which hangs over the speaker's desk in the State House. Historically, the Puritan was narrow, but one who in every concern owns immediate responsibility to God, possesses his virtue. Wherever there is conscience defying conventionality,

wherever there is a master purpose to do the will of God, whatever of courtly grace or generous sympathy may adorn this purpose, there we are up against the reality in Puritanism.

By a cosmopolite is meant one who is at home everywhere, a citizen of the world. Can a cosmopolite be a Puritan? If not it will fare ill with civilization in its later stages and with its more latitudinarian ideas. Some care is therefore required lest we withhold the reverence that is due to those who, nurtured in affluence and cultivated to a high degree, come to us now in the spirit, but without the garb, of the ancient Puritan.

*An address at the funeral of Joseph Henry Thayer in Cambridge, Nov. 29, 1901.

A Thanksgiving proclamation in which only the general providence of God is adverted to would, no doubt, have appeared loose and unchristian to the earliest of Massachusetts's governors. The enumeration of the reasons for an education given out by President Hyde as (1) to gain a living, (2) to contribute to the institutions of society, (3) to enjoy life, would have sounded very ungodly at an earlier day. A municipal campaign, like the recent one in New York, conducted in the name of righteousness and reform, but with open or implicit acquiescence in the selling of liquor on the Lord's Day, could have seemed only a makeshift to the Puritanism of a century ago. Yet Governor Crane, President Hyde and Mayor-elect Low are all Puritans. There is even a parallel between the raising of the "Ironsides" by Cromwell and the enlistment of the Rough Riders by our young President. Both were to fight for righteousness "whatever it might cost."

An age which has not yet digested its own knowledge and has made the interchange of types and notions so general that the most provincial are somewhat cosmopolitanized despite themselves has made many apprehensive as to what is going to happen while we are finding out just what things cannot be shaken. The atmosphere of childhood is no longer charged with the ozone of responsibility to God. Many guess that moral characters, after all, like poets, are "born, not made."

The comfort is that, despite these shifts and changes of opinion, there are now men as truly righteous as there ever were, and that many of these men get elected to high offices which they use with the conscious purpose of glorifying God and doing his will. They do not all speak the language of Canaan, but they are wounding Satan every day and blowing the trumpet for re-enforcements.

In this age the old Puritan can do but little. He has lost the ear of the world. No provincial judgment will avail to arrest the attention of the man who prides himself upon knowing the world. He will be taught, if at all, by one who knows it as well as he does. In their recent pastoral letter the bishops of the Episcopal Church are careful to qualify their warnings about theater-going, card-playing and Sunday diversions with express recognition of a legitimate use in all these practices. What indeed is more irritating to one who deprecates licentious indulgence in such pleasures than the implied stigma of Puritanicalism by one who thinks the word Puritan synonymous with stiffness and bigotry, and has no other idea of a Puritan than of one averse to all forms of pleasure?

At this juncture there is need of straightforward, outspoken righteousness of a cosmopolitan type. The finest sight to be seen today is a man of fine literary and artistic culture taking a hand in a caucus or a prayer meeting. Many taunts of the world would cease if leaders of society and teachers of wisdom (which Paul spoke to the perfect) would fill their places in the ranks of those whose purpose is righteousness.

I trust it is not irreverent to claim our Master as the great Example of the virtue in question. Jesus was a citizen

of the world, the Son of Man. His own people do not claim him with especial pride. An Oriental, his cause traveled straight west and conquered the dominant civilization of the world. He came "eating and drinking," loving natural beauty, fields, flowers, birds. His sympathies most readily went out to foreigners.

But he was a puritan. He came to do the will of God, broke with traditions and conventionalities which had usurped God's place, saw God in all things, felt him as ever one with himself in righteous endeavor, and he drew lines: "If thy right hand offend thee, cut it off." His character exhibits a divine synthesis of world citizenship and moral purpose, and is our very present resource as a type and an inspiration.

Strenuous without narrowness; gentle without effeminacy; sympathetic but not indifferent and non-committal, its passion is for service, its enthusiasm is for men and women. Christianity is brotherhood on fire with God. Historical puritanism was unbrotherly. Cosmopolitanism is ungodly. Can there, after so many experiments, be no trained comprehension of the world in one whose passion is to do God's will? Or is it true as Heine sang:

The Greek's delight; Judea's thought of God;
O, never more shall ended be this strife;
But truth shall war with beauty evermore.

In a Puritanism which is cosmopolitan in its attitude and address I see the promise of great amelioration in a condition of unnatural antagonism between churches and culture-camps, a condition which in its implications is insulting to both.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 13

Mrs. R. B. Baker, presiding, spoke of the beauty of the Lord as appearing in his work and in some of his workers.

Mrs. Perrin read a letter from Mrs. Carrington of Marsovan, Turkey, addressed to the church in West Roxbury which supports Dr. and Mrs. Carrington. The medical work in Dr. Carrington's hands evidently goes on with great efficiency.

In connection with our workers in China an interesting case was mentioned of a woman who came to a hospital in Canton several years ago, "whose grandmother had come there in 1836 for treatment of her eyes. She had been cured and gone home carrying with her the knowledge of the living God. From that time until her death, in 1895, she was never known to worship idols, but exhorted her relatives and friends not to burn incense, nor trust in images of wood and stone, but to worship God. On her deathbed she begged them not to worship her, but to carry her to the cemetery and quietly bury her. This grandmother had improved the first and the only opportunity she ever had—for she never met a Christian after she left Canton—of knowing about and believing in the Saviour, and for nearly sixty years she had been trusting in him. The granddaughter was rejoiced that here she could learn the way more perfectly, saying the God of her grandmother was her God." This incident shows the impossibility of putting into statistical tables the results of hospital work.

Extracts were also given from Miss Wiley's account of work for women in Foochow city during the first half of the present year.

Mrs. Albrecht spoke of the present Christian movement in Japan as especially affecting the higher classes.

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This is the last announcement of our Reduced Price Sale, so act quickly if you wish to take advantage of it.

Suits, Skirts and Cloaks made-to-order of brand-new materials, and splendidly finished at one-third less than regular prices.

All of the fabrics are suitable for either Winter or early Spring wear. Nearly all of our styles and materials share in this reduction.

The Catalogue and Samples tell of many offerings like these:

Suits in the newest models, made of up-to-date materials and lined throughout, suitable for Winter and early Spring wear; former price \$10, reduced to \$6.67.
\$12 Suits reduced to \$8.
\$15 Suits reduced to \$10.
\$25 Suits reduced to \$16.67.
Latest designs in Skirts, with just the proper style to them; former price \$5, reduced to \$3.34.
\$6 Skirts reduced to \$4.
\$7.50 Skirts reduced to \$5.
\$10 Skirts reduced to \$6.67.
Long Jackets, former price \$10, reduced to \$6.67.
\$15 Jackets reduced to \$10.
\$18 Jackets reduced to \$12.
Rainy-Day, Golf and Traveling Skirts; former price \$6, reduced to \$4.
\$7.50 Skirts reduced to \$5.
\$9 Skirts reduced to \$6.
Reduced Prices on Rainy-Day Suits, Traveling Suits, etc.

Catalogue, Samples and Reduced Price List will be sent free by return mail. If the garment which we make you should not satisfy, send it back, and we will refund your money. This is the last announcement of this Sale, so act quickly if you wish to take advantage of it; it will last only a few weeks and the choicest goods will be sold first. Be sure to say you wish the Winter Catalogue and Reduced Price Samples. Our new Spring Catalogue will be ready January 27th. Every well-dressed woman should have one; write now, and we will mail you a copy with a full line of new Spring samples as soon as issued. Be sure to say you wish the new Spring Catalogue and Samples.

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The Conversation Corner

DEAR CORNERERS: In the Corner of Nov. 23 you were told that we expected "by and by" a picture of Kirkina, the latest occupant of the Gabriel-Pomiuk Memorial Cot in the shore hospital "on the Labrador." Some of us have been expecting for a much longer time to hear of the arrival on that coast of a barrel containing the doll given by Mrs. M. J. R. for Kirkina, and sent early in June. A picture and account of this aged and beautiful doll was shown you in the Corner of July 27. Well, a letter has come at last, assuring us of its safe arrival—it is authentic, for it is signed by the doll herself! Better yet, it is accompanied by a fine picture of our little Corner-cotter holding the doll—just in time for the Christmas number. Notice the cozy corner in the hospital, protected from the wind by that pretty screen. Here is the letter:

Dear Cornerers: Do you remember the doll that was sent to Kirkina last summer? Well, I am that doll. I would like to tell you all the strange things which have happened to me since I left Boston, but my feelings overcome me at the recollection. I will only say that after months of knocking about in different ships and in strange places I reached my new home at last, about a week ago. I was introduced to my new mistress before I had recovered from the effect of my travels. But she seemed to think nothing of my crushed appearance, and said, "Oh, a dolly—she got teeth! Oh, she go to sleep!" Then, after looking me over carefully, she exclaimed, "Oh, she got clothes, she got hair!"

While she was examining me, I looked at her, and I saw such a strange looking little girl. She has a very dark skin, and I afterward found that she is part Eskimo. She is quite stout, but she is very short; in fact, she is almost as broad as she is long. I then saw that she had no feet, and that she walks on her knees. Dr. McPherson is making artificial feet and legs for her, which will be ready in a few weeks.

There are four other little girls here just now, one of whom I was quite surprised to find was Bessie B.'s cousin on her way to join Bessie in New Hampshire. Another was Billy Clark's sister, who is to join Billy in England. The other two little girls will stay here for the winter. One is a patient, but Clara has no home, and is waiting for somebody to give her one. She is a dear little girl and as she likes to play with me, Kirkina lends me to her often. I am sending photographs of Clara, Kirkina and myself. I have written you such a long letter that I really feel in need of an afternoon nap.

KIRKINA'S DOLLY DAISY.

Battle Harbor, Labrador, Nov. 9.

A note in addition from Mrs. McPherson (the hospital nurse whom some of the older Cornerers met here last spring) tells of Kirkina's joy in being

... the possessor of the largest doll on the coast, and one that can be dressed and undressed like any little girl! We have had snow a few times already. The summer has been quite cool, ice having passed along up [i. e., to the southward] nearly every day. I'm sure you were wishing for an iceberg last July and August.

Dr. Grenfell's letters tell also of ice and snow and rough weather during his summer (?) trip along the northern coast.

... A heavy sea carried away our midship companion, flooded out our deck-house; nearly lost our boat. ... Had a lot of trouble with ice. Carried away our bobstay and broke up our companion ladder. Yesterday in coming into Battle struck a heavy pan of ice in the narrow tickle and were swung on the rocks, but we got off without damage.

... Heavy snow and ice, and only a foot of water under our keel.

... I shot a fine polar bear the other day, and last week in one day got nine fat geese and twenty ducks. ... that while the men were cutting beams and posts from our primeval forest in the bay to carry to Indian Harbor Hospital.

That white bear would offset in the doctor's mind "a lot of trouble with ice" and storms!

And now, since the above was written, we have later news from Kirkina, in a most interesting way. It is a long story, but I will make it short. Dr. Grenfell brought on from "the Nor'ard" a woman and her little girl, to be sent to a New Hampshire home—in the same town where the two Labrador children were

tion, to the "Plant Line" agent, to the Bureau of Information man at the North Station (who, curiously enough, had once summered with his grandfather, an old sea captain, on the Labrador coast, and so was specially interested) for their courteous counsel and aid. I have just received a telegram of their safe arrival. Perhaps we shall hear from them again sometime!

The "Bonavista" took back for Dr. Grenfell's station at St. Anthony two boxes of things which had been made up by kindness of Mr. Swett in the A. B. C. F. M. packing-room from the various packages received in response to the suggestion in the Corner of Nov. 23. Toys, books, clothes—one unknown lady sent four sweaters; won't four northern boys have a warm feeling of gratitude for them!

(For the Old Folks)

"A CHILD'S PRAYER"

Dear Mr. Martin: I have before me the following lines of "A Child's Prayer":

Into her chamber went
A little child one day,
And by her chair she knelt,
And thus began to pray:
Father, my eyes are closed,
Thy form I cannot see;
If thou art near me, Lord,
I pray thee, speak to me.

Can you tell me the rest of this beautiful prayer or where I can find it?

West Newbury, Vt. G. A. F.

I have on file another request for the same lines—can any one furnish them?

"ART THOU MY FATHER"

Dear Mr. Martin: Dr. Munger says, "Life is a circle." To this old man the circle is almost complete, as he has entered on his ninetieth year. Naturally, the things that most impressed him

at the beginning come in sight again as the circle nears completion. Much of a hymn by Jane Taylor, learned when I was a small boy, has never been forgotten, although I have not seen it for eighty years. I should be glad if some one can produce the whole. One verse begins:

Art thou my Father? Canst thou bear
To hear my poor, imperfect prayer?

Waterloo, Io.

M. K. C.

Yes, here it is in "Hymns for Infant Minds," five stanzas, the first being:

Great God, and wilt thou condescend
To be my father and my friend?
I, a poor child, and thou so high!
The Lord of earth, and air, and sky!

I will send the whole to M. K. C. Right here, too, in the same little book is the hymn asked for April 13:

Lo, at noon 'tis sudden night,
Darkness covers all the day.

"NO GLORIOUS MORNING FACE"

A. L. B. of Worcester, E. S. H. of Co-tuit, and our "Keen-eyed Proof-reader" answer the ? in Sept. 14, saying that the lines are from Robert Louis Stevenson:

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face—[etc.]

I find the lines in Stevenson's "Underwoods," in a poem entitled "The Celestial Surgeon."

Mr. Martin



A New England Gentlewoman

The many friends of Mrs. Annie Sawyer Downs, whose death was briefly recorded last week, will be interested to know that she was buried beside her parents at Sleepy Hollow, Concord. This was fitting, as Concord was the home of her childhood and youth and developed her intense love of "the good, the beautiful and the true," as well as her wonderful genius for acquiring and imparting knowledge. She used to tell of being sent, when a child, to the "Old Manse" with some medicine—her father being the Hawthornes' physician—and of the kindly way in which Mr. Hawthorne showed her the new baby in the home. The eccentric Minot Pratt was her friend, and, seeing her ardent interest in flowers, confidentially took her to the only place where climbing ferns could be found—greatly to the dismay of Henry Thoreau, who wished it kept a secret and who happened to meet them in the woods at the same time.

Mr. Emerson noted her intellectual promise, was afterward her guest when delivering a course of lectures in Andover and gave her a letter of introduction to George Eliot, whom she met repeatedly in England. While in London she was asked to read in a private company her lecture on Westminster Abbey—then new, but which, with her lectures on other English cathedrals and on Childhood in Art, was afterward so popular in this country—and at the close was surprised to receive the congratulations of a quiet man, who proved to be Dean Stanley, and who exclaimed, "Where did you learn so much about Westminster Abbey?" Her ruling passion for beautiful thought as well as her Christian faith were touchingly shown when, in the weakness and weariness of her last days, she feebly repeated from Browning:

I see my way as birds their trackless way—
I shall arrive! what time, what circuit first,
I ask not. . . .
In some good time—his good time—I shall arrive;
He guides me and the bird. In his good time!

C. C. C.

Henry Gibbud—Soul Winner

BY REV. E. N. PACKARD, D. D., SYRACUSE, N. Y.

Henry B. Gibbud, whose death came suddenly at Springfield, Mass., Dec. 4, was born at Waterbury, Ct., about forty-seven years ago, and was brought up in New York city, where, after his early conversion, he showed remarkable gifts in winning men to Christ. It can be truly said of him, as of John the Baptist, that he was a burning and a shining light, and men rejoiced for a season to walk in his light. A cheery, lovable, bright, attractive man among men, with a pleasant twinkle in his eye and a melodious voice, he was the best all-around worker in his chosen field we have ever had in our city.

When he came to Syracuse in 1887 he had been associated for some time with the Florence Mission of New York, under the care of Charles N. Chittenden, and at the same time he worked with Jerry McAuley and brought with him to our mission the desk from which Jerry pleaded with sinners from the slums. The Syracuse Rescue Mission was begun by Mr. Gibbud at the invitation of a few friends, who saw the need and felt that he was the man to meet it. An abandoned saloon, in one of the worst sections in the heart of the city, surrounded by evil houses and all forms of sin, was opened, and at once the drunkards and harlots and criminals, as well as some of the better classes, flocked in and have continued to come to this day. Every night in the year, for more than fourteen years, the meetings have been held, the churches of the city assisting in financial support and furnishing a few workers from their own ranks.

Mr. Gibbud was mighty in the Scriptures, and his use of them can only be compared to the deliverance of a rapid-fire gun. Standing

in a crowd of toughs in New York he found them making fun of one of their number who had lost an ear in a fight. Gibbud tried to get the man's attention, and as he was moving out of his reach he cried out: "Here is a verse for you! He that hath an ear let him hear!" Another man was groping under a wagon—Mr. Gibbud told me this story himself—trying to find a silver piece that had rolled out of sight. Mr. Gibbud asked him what he was looking for, and the fellow said, "Give me a match!" "I haven't got a match, but I can tell you where you can find the Light of the world," said Mr. Gibbud. The fellow looked up in astonishment and said: "I ought to know that myself. Last summer I was sick in a hospital up country and when I came out I promised my nurse to seek Christ but I haven't done it." "Yes," said Mr. Gibbud, "and I will tell you your name and where you came from!" The man was so overcome at the discovery that he heard the gospel invitation and accepted it in the street. The nurse had told Mr. Gibbud months before that there was such a man somewhere in the depths of New York and God brought the two together.

During the fourteen years of our mission



hundreds of men and women in actual intoxication have entered the meetings and found Christ before going home. Of course multitudes have come and gone to the ends of the earth and no record was possible of them, but in many cases the converts, made from the lowest classes and made when the influence of liquor was upon its victims, have lived among us for years and done faithful service in the churches. From these converts the chief workers in the mission have been recruited, Mr. Gibbud training them in the use of the Bible and keeping them nightly at the meetings. Besides these some thirty have gone forth as foreign missionaries to India, China, Japan, the West Indies and elsewhere, so that Syracuse Rescue Mission is loved and known at the very ends of the earth. In the summer a canal-boat was at one time used with good success up and down the three hundred miles between Albany and Buffalo, but it burned with the loss of a precious life. The gospel wagon is used all through pleasant Sundays. Mr. Gibbud was a wonderful tract distributor at fairs and around circus grounds and whenever there was a great street parade that filled the city. He had a burning passion for souls.

The reflex influence on the ministers and churches has been important. The churches, spending so much of their energy on character building, have had an object lesson in saving lost characters. The power of God to save to the uttermost, his willingness to hear prayer, his seal upon the right use of his own word have had constant and striking illustrations.

Four years ago failing health compelled Mr. Gibbud to lay down this work and accept a position in the Bible Training school at Springfield. He was often heard at Northfield with acceptance. He leaves a wife and a daughter and an aged and crippled mother who were dependent upon him. The commemorative serv-

ice in the First Presbyterian Church on Sunday afternoon, Dec. 8, brought out testimonials from Rev. Dr. Spalding and a dozen pastors, besides those associated with the mission for years. There were many tears and songs of heaven.

International Prophetic Conference

The meeting of the Prophetic Conference at Clarendon Street Baptist Church, Dec. 10-12, was a revival of the organization of which the late Rev. A. J. Gordon was president, and was the first meeting held since his death. The original gathering of this conference, which has for an object the study of prophetic utterances in the Bible concerning the personal second coming of Christ and the ultimate conversion and salvation of the Jews, was in New York city in 1878. The call to the first conference was signed by a large number of theologians and Bible students of all denominations. At this recent conference the interdenominational representation was not so large, the organization being officered by Baptists and to a great extent addressed by Baptists, although other denominations were represented sparingly.

The congregations were large, especially in the afternoon and evening, and probably contained many persons who would naturally attend any gathering in Clarendon Street Church. Clergymen, evangelical workers and Bible students of all ages and interpretations, who took more or less copious notes of the lectures, were present. The founders of the conference believed that a unanimous interpretation of unfulfilled Bible prophecies would greatly benefit the church. They preach the danger of higher criticism and the inspiration of the whole Bible.

In choosing speakers the aim was to give the conference an international flavor. Evangelist Henry Varley of England was on the same platform with Rev. J. M. Gray, D. D., of Boston and Rev. Sholto Douglass of Scotland. Papers were prepared by Bishop W. W. Niles of New Hampshire, Rev. Robert Cameron, D. D., Rev. E. Y. Mullins, D. D., of the Southern Baptist Theological Seminary, Dr. Elmore Harris of the Toronto Training School and Prof. D. S. Margollouth of Oxford. Dr. W. J. Erdman of Germantown, Pa., conducted the daily question box with keen judgment and almost unerring precision of memory. He also had a tactful, but decided, way of avoiding protracted discussions and of passing along questions which were really only points for argumentation. Some of the subjects were Signs of the Nearness of the Lord's Coming, Conversion of Israel, Harmony of the Old Testament Prophecies with Relation to the Coming Crisis. Rev. L. G. Broughton of the Atlanta Baptist Tabernacle was a principal speaker and occupied the Tremont Temple pulpit at two services last Sunday. The desire to make these conferences frequent and to hold them in different parts of the country led to the appointment of a committee with this in view. The president of the conference is Rev. A. C. Dixon of Rutgers Street Church.

No President by taking thought could do so much to increase his real political strength as Mr. Roosevelt has done since he entered the White House by not taking thought. The country has seen in him a President unafraid and absolutely honest. For all that such a man needs to care, even in political matters, the bosses may go hang. Grover Cleveland showed how to be renominated, though opposed by all his party bosses; and it may be that Theodore Roosevelt will again exhibit in that way the power of "bravery's simple gravitation."—*New York Evening Post.*

In and Around Chicago

A Notable Evening Service

A year ago Rev. John Faville, D. D., pastor of the First Congregational Church, Peoria, Ill., began a Sunday evening service under the auspices of a Men's Sunday Evening Club, whose aim is to improve the service and deepen interest in it, especially among men not in the habit of attending church anywhere Sunday evenings. The result has been not only greatly to enrich the service itself and to interest men in it already members of the church or congregation but having no particular responsibility as officers either of the church or the society, but to increase the attendance from about 150 to not less than 600. Prominence is given to singing. The sermon is short, not more than fifteen minutes, as a rule, but the chief emphasis is upon the friendly spirit shown by the members of this club toward strangers. The organization of the club is as simple as possible. Its expenses are more than met by the evening offerings. Officers are changed every month, so that honors may be divided. A banquet is held at the end of the year, and frequent meetings are appointed for consultation and social purposes. The club now has a membership of 276 and is adding to its numbers every week. This church, a pioneer church in the city, will be sixty-seven years old this month. Its original membership of eight has increased to 734. Its first house of worship cost \$2,000, its present one over \$95,000.

Education of the Ministry

In a city like Chicago, where men of different nationalities and varying degrees of culture occupy pulpits, the question of ministerial training often becomes one of great practical importance. It was brought up again at the Ministers' Meeting Monday morning, and discussed with much thoroughness by President George of the seminary and Rev. Dr. J. C. Armstrong of the City Missionary Society. Dr. George believes in the most extensive training in schools possible, but even more indispensable, he thinks, is that training which comes from acquaintance with men, association with others in the public school and during the entire period of study. A minister should be the best educated man in the community. Dr. Armstrong believes that ministers are often over-educated, so that they cannot think down to the level of their hearers. Many places, where salaries are small and where the people care more for sympathy and guidance in their daily life than for instruction on points in theology or criticism, prefer men who are not so far above them as many taught in the seminary usually are. Yet Dr. Armstrong thinks it unfortunate that any one, almost, with little examination as to his acquirements or character, can now enter our ministry.

A Rally in Behalf of the Board

Thursday evening President Capen and Vice-President Hopkins met many of the corporate members of the American Board living in the Interior and a few other friends of missions to confer upon increasing its income and securing the share which this section of the country ought to furnish toward the Twentieth Century Fund. The purpose of the meeting was concisely stated by Secretary Hitchcock, after which Mr. Capen made the principal address. He called attention to the hopefulness of the situation. But the Board is confronted with pressing duties created by its vast opportunities. A million dollar plant, such as the Board possesses, cannot be run on \$750,000 a year. The full million must be obtained. Personal work alone can secure it. There must be systematic instruction first of all and continuously of the children. Loyalty to our Board should be preached in all our pulpits. We have as-

sumed responsibilities from which there ought to be no escape. Congregations need to be taught what the work of the Board is that they may see it in its breadth, not simply as an evangelistic agency, but as an educational and publishing agency of immense proportions. Then, too, congregations should be shown that the work of the Board is economical, that nothing is wasted in administration, and that, owing to the greater purchasing power of money in the countries where it is expended, one dollar given in America counts for seven in the countries to which it is sent. Mr. Capen urged organization in all the churches and emphasized the need of personal work. He dwelt especially upon the necessity of raising as speedily as possible \$250,000 for the Twentieth Century Fund, to be used to meet the fluctuations which grow out of the variation in the amount of legacies from year to year. The success in this effort East ought to stimulate the West, and undoubtedly will, to do its part toward accomplishing this desirable object. There were no other set speeches. Dr. Hopkins presided and introduced the speakers, whose addresses were almost wholly informal and suggestive of methods which might be followed in order to increase the gifts from our churches. A table indicating the condition of the Interior district, prepared by Dr. Hitchcock, is encouraging, because of the prophecy it utters of larger gifts in the future.

Whole number of churches in the district	2,685
Whole number contributing from all sources	1,688
Non-contributing	997
Number of churches (mostly colored) in South	316
Number contributing	75
Number of churches in the two Dakotas and six states west of the Missouri river	789
Number with less than 25 members each	511
Number with less than 50 members each	1,151
Number having more than 500 members each	32

PROPORTION OF CONTRIBUTING CHURCHES

1870	326 churches or 32 per cent. of the whole	
1888	858 " " " " " "	\$14,003
1901	1,688 " " " " " "	83,848
1870	Total income from this district	168,700
1888	" " " " " "	
1901	" " " " " "	

About one-half of this sum is gathered by the Woman's Board.

The meeting was thoroughly representative in its character and full of enthusiasm and hope. The presence and suggestions of the laymen were a marked feature.

A Notable Lay Service

The University Congregational Church has arranged for a course of lay sermons on important subjects, to be given at vespers on successive Sunday afternoons for six months. Last Sunday afternoon Mrs. Florence Kelly, secretary of the National Consumers' League, spoke, and urged her hearers to make their purchases for Christmas and New Year's before the stores are crowded, and early in the day, so that clerks may be freed from the necessity of working nights. In January Mr. Ernest P. Blecknell will speak of the work done by the Chicago Bureau of Charities; in February, Prof. Graham Taylor on the awakening of Chicago to her better self; in March, Miss Julia Lathrop on the isolation of county and state public charities, and Mr. D. H. Perkins on municipal art in Chicago, and in May, Judge Richard Tuthill on the duty of society with respect to delinquent children. These topics are all timely and appeal to members of our congregations who desire the improvement of social life among us. The University Church is growing steadily. The congregation is thoroughly united in its pastor, Rev. F. C. Dewhurst, whose preaching is so attractive that nearly all his sermons are printed for distribution in the parish and among his friends.

The Chicago Tract Society

For twelve years this society has been active in Chicago and as an auxiliary to the American Tract Society has solicited funds for work

outside the city. Although the funds at its disposal are comparatively small, its results are surprisingly large. More than 400 persons are said to have been converted last year as the direct result of the society's work in the Cook County Hospital and in the poorhouse at Dunning. More than half a million pages of tracts in a score of languages were distributed by voluntary workers. Twelve colporteurs have served the society a part of the year. Over 50,000 homes have been visited. Especial efforts have been put forth, and with gratifying success, to reach the 200,000 Poles who live in Chicago and among whom there has been a movement away from pure Romanism which has resulted in the formation of five independent churches. Work among the Bohemians has been as gratifying as in former years. At the annual meeting of the society, Dec. 2, most of the officers of the preceding year were re-elected. The report of the secretary, Dr. Jesse W. Brooks, could not fail to arouse interest and even enthusiasm in those who heard it. The annual address was given by Dr. W. A. Bartlett and was full of appreciation of the special purpose which the society has in view.

A Great Lecture

Noted scientists are not always able to present the results of their studies in popular form. Sir Richard Ball, professor of astronomy, Cambridge, England, who spoke in Chicago, Dec. 11, on Time and Tide to an audience filling Studebaker Hall, not only had no difficulty in holding the attention of his hearers from his first word to his last, but made clear also the theories which astronomers hold as to the age of the earth and its relation to the moon, and their view of the nature and origin of nebulae. Incidentally Sir Richard paid a high compliment to the work done by the lamented Mr. Keeler of the Lick Observatory and at the Yerkes Observatory. In private conversation he said that America is doing some of the best work in the world for astronomy. The lecture was given under the auspices of the Lecture Association of the Chicago University, and was attended by not less than 350 university people. Sir Richard will speak in Davenport, Io., and in Minneapolis and return to the city next Wednesday, after visiting Yerkes Observatory, and be present at a banquet in his honor at the University Club.

Closing of Wine Rooms

Private rooms in connection with saloons have long been a fruitful source of crime. At its meeting Monday evening the Common Council ordered these rooms closed. The mayor signed the order promptly, and Chief of Police O'Neil says the order shall be obeyed. If these rooms are really thrown open, if in hotels less than four persons, unless of the same sex, are not to be permitted to dine together in a private room, it looks as if a long step toward the reformation of the city had actually been taken. The saloon keepers say they intend to obey the order, although they do not expect it to be permanent. With the stiffening up of the rules for civil service, and a Common Council which is steadily growing better with each succeeding election, there is no reason why, so far as legislation is concerned, the city should not be as moral as any city in the country. The efforts of a dozen intelligent, earnest women cannot fail to influence public sentiment, and to influence it in favor of good laws thoroughly enforced and of a municipal standard of morality with which no fault can be found.

Chicago, Dec. 14.

FRANKLIN.

If thou canst be killed by critics, be glad to die.—J. J. Spalding.

Indiana

Consulting State Editor: Rev. H. C. Meserve, Indianapolis

Her Place Among the States

Indiana's showing, compared with that of other states whose broadsides have appeared in the columns of *The Congregationalist*, is like that of the old-time wooden frigate beside the up-to-date battleship. There are guns enough, it is true, but their caliber, range, rapidity of fire and penetration cannot compare with the splendid results shown by the older churches of the older states. Yet Indiana Congregationalism possesses interesting features.

The Things That Were, Are and Are to Be

A BIT OF HISTORY

Early Congregationalism was so unselfish that, almost at the cost of its own life, it ministered to the life of others. Not a denomination in the state but has profited at our expense, especially the Presbyterian. In the first half of the century, while Congregational life was being conserved in Illinois and Ohio, the Congregationalism of Indiana was being molded into the fashion of the churches of other sects. As if to aid in this movement "for the life of others," Congregationalists from the East came here and settled down comfortably in other churches than our own. Over and over again this has occurred, and even among families who trace their Congregational heritage for generations. Then, too, we have lacked men. A Yale band would have done wonderful things for us. A Yale, Andover, Hartford or Chicago band could find plenty of self-sacrificing but worthy work today.

Again, the very spirit of Congregationalism, essentially unselfish, has hindered the growth of the denomination. Congregationalism in this state has gone where it was needed, not where glory waited. It has established churches in communities where there was no church and never could be a self-supporting one, solely because it was needed there. It has united churches at war and therefore Christian only in name, and has made one good church out of several poor ones. So the work has been honorable and well worth doing, however unprosperous from a worldly point of view.

PHYSICAL FEATURES

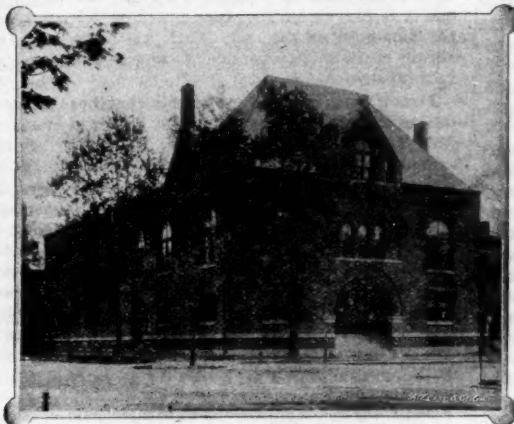
Indiana has three zones of Congregational temperature. Unlike the terrestrial plan, however, it grows colder as we approach the south. The torrid zone of Congregationalism is about Chicago. The genial breath of that center keeps the whole northern part of the state aglow. The temperate zone is found in and about Indianapolis. Though our churches are few compared with those of several other denominations, and for the most part weak, they still have an honorable part in the best life of the community. The frigid zone of Congregationalism is in the south part of the state, and somewhere in the knobs of the Ohio is the pole, or freezing point, of Congregational effort.

HOME MISSIONS

Indiana must be counted as a home missionary state for some years to come. Of its sixty-two churches only sixteen are self-supporting. Yet the forty-six still under the care of the society receive in the aggregate

only about \$5,600 or less than \$125 each. Of course this amount is unequally distributed, yet every dollar does its full share of work. To offset this expenditure the churches contribute directly to the treasury of the society about \$1,000, while another \$1,000 or more goes for special objects. A new or revived policy of the Home Missionary Society is that of entering the larger centers. Not a few cities of 5,000 people and over are without a Congregational church, though in nearly every case there are enough Congregational families to warrant the planting of a church of our faith.

The latest movement in this direction was begun about a year ago, when a representative council of Indiana and Chicago churches voted to organize the Central Church of South Bend. It has encountered difficulties, as every new enterprise must. It has been unable to secure an altogether suitable meeting place for temporary use; the other churches have not enthusiastically welcomed the new sister, and the little band has felt the need of the Pilgrim spirit. Now, however, the outlook is brighter. The church hopes soon to purchase



Plymouth Church, Indianapolis

a fine lot, easily accessible, and to become central in fact as well as in name.

AMONG THE CHURCHES

East Chicago is one of the churches soon to be self-supporting. It was organized in a saloon, but did not long remain there. Finely situated for its work, by extensive repairs it has prepared itself for an increasing amount of it. The church has also built a parsonage during the year.

Plymouth, Fort Wayne, is an admirable illustration of the result of missionary enterprise. For some years under the care of the Home Missionary Society, it now has a fine edifice, a growing membership and is one of the strongest churches in the state. Another aspiring church is at Alexandria. A recently completed building has added much to interest in the work. Though not the largest, it is one of the most influential churches in the community. Anderson is steadily growing and its enterprises are many. Yearly it has reduced the amount of home missionary help required and will soon be independent. Plymouth Church, Terre Haute, has aroused much interest through stereopticon slides on Tisot's Life of Jesus.

Indianapolis churches have undergone many changes during the year. Covenant has had two pastors and has now engaged a third, who began work Dec. 1. People's is just closing a series of revival services in which it was joined by the Baptist and Methodist churches of the vicinage. The meetings were largely attended and sanely

conducted. Results promise to be most gratifying. Mayflower is rejoicing over its beautiful new edifice and all who see it rejoice with her. It certainly is a fine building in one of the best uptown sections.

Plymouth has lost its admirable down-town location, the land having been condemned by the government for a post office site. By the same act the First Presbyterian Church is also deprived of its home. With great courage the people of Plymouth voted to remain a down-town church, though the difficulties are many and great. In the dilemma caused by the sudden loss of a home, the rabbi and trustees of the Hebrew Temple united in a most gracious act. They offered to Plymouth the use of their magnificent house of worship, the finest church building in Indianapolis, and here for the present, at least, Plymouth is well housed. Union services were held here by the two congregations on the death of President McKinley and on Thanksgiving Day, both of which were largely attended by Jews and Gentiles. The rabbi, who prepared the program for the Thanksgiving Day service, placed this significant text at the head of the program (Mal. 3: 10), "Have we not all one Father? Hath not one God created us?"

THE OUTLOOK

From all over the state come encouraging reports. Financial prosperity has much to do with the hopefulness of many fields and financial prosperity is everywhere. It seems, too, a good time for the churches to branch out from routine work and seek something larger.

In ten years at the present rate of progress Indiana will join the ranks of the contributors to missions and thus justify the wisdom of the fathers in this state who were not permitted to see their hopes come to fruition.

CHAMBERLAIN.

Our Friends, the Enemy

So I am leaving Spain with a firm conviction that we have made another good friend by a sturdy fight. It is against all my Quaker principles. I still believe war to be the wickedest thing in the world. But whether it be due to our wisdom and good nature or to our good luck, or, as we all prefer to believe, to the blessing of an overruling Providence, all the wars of the United States have ended in complete reconciliations. They told me in France fifteen years after their defeat by Germany that the first word they taught their babies to pronounce was "revenge." Perhaps Bismarck might have made an ally of France by demanding no indemnity and annexing no territory. In fact, the two nations stand armed to the teeth, hating each other more than ever.

The best friend we have in the world is the nation with which we contended seven years for our independence. Many of us still believe that we were to blame for the attack on a feeble nation to the south of us. And yet, after the conquest of the richest portion of its territory, we are bound to Mexico by ties which have been made indissoluble forever, as we all hope, by our moral support in its struggle against French invasion. And our awful Civil War itself was the most astonishing example of final reconciliation. It was not war, but reconstruction and race prejudice which left inevitable difficulties behind. We fight and fight it out, and then make up our quarrels and start afresh, better friends than ever.—Rev. W. C. Calkins, in a letter from Spain to the Boston Transcript.

Oklahoma

Consulting State Editor: Rev. Charles G. Murphy, Oklahoma City

Her Place and Characteristics

Oklahoma is a child in the lap of Texas. Miriam-like stand the sister states, Kansas, Missouri and Arkansas. The family characteristics, complex as they may seem, are clearly marked. But Oklahoma belongs to a larger family. She is a true child of Columbia. Like her, she has spoiled every state in her making, and, as with her, expansion has been by leaps.

Oklahoma is neither North nor South, but a blending of both. She is neither East nor West, but could have been the home of David Harum and the Sky Pilot. Her railroads first ran in parallel lines north and south, uniting the two with bands of steel. Later ones cross at right angles, bringing together the east and west, transforming and conforming.

THE MAKING OF OKLAHOMA

This child of the republic is twelve years old and about the size of Ohio, with a population of a half-million. Her area and population are alike products of growth. Her growing-pains have been enormous. Each expansion has been through a well-advertised race—the last with 186,000 participants. Each time Oklahoma has been the arena, the amphitheater, and has furnished a large percentage of the contestants. And, what is equally demoralizing, it has been both the waiting place of the expectant and the wailing place of the disappointed.

It is estimated that the opening of Aug. 6, directly and indirectly, added 100,000 to our population. We are too near this opening to compare results. The drawing method doubtless eliminated the physical hazard, but has opened the way for wildest speculation. These conditions must obtain for months. The country is but sparsely settled and many claims are changing hands. The towns are abnormally developed and awaiting settlement. Religious work in the towns began with the signal gun. In the country it has not yet begun.

This mere glimpse at Oklahoma indicates the need of missionary work and some difficulties in its prosecution. As all states have contributed to her material making, so all sects have had a hand in preparing her religious compound. None have been found wanting—unless it is wanting to come. Neck to neck with the home seeker and speculator arrived the dauntless and self-sacrificing missionaries. Congregationalism was not behind. True to the spirit of the Pilgrim Fathers, who pressed as pioneers into the wilds of New England, came our forces to Oklahoma.

They cross the prairie as of old
The Pilgrims crossed the sea,
To make the West, as they the East,
The homeland of the free.

Our Congregationalism is of the Kansas brand. She has not ceased to furnish us a fair supply. The nucleus for much of our work we owe to her. Missionary work there laid the foundation for similar effort here, while the extension of the work has conserved that already accomplished.

SOME OF HER MAKERS

The three men who have probably done most in molding Congregationalism in Oklahoma are Rev. J. H. Parker, Rev. J. E. Platt and Dr. R. B. Foster. Mr. Parker, genial, hopeful and beloved, soon became home missionary superintendent, which position he still occupies. His life work is still in progress, and his life monument still in making. Rev. J. E. Platt, better known as Father Platt, was superintendent for the Sunday School and Publishing Society. He was called home more than two years ago. He came here with an experience of twenty-one

years as public instructor and ten years as superintendent of Sunday school missionary work in Kansas. He was faithful, tireless and self-sacrificing. The fragrance of his life—an alabaster box broken on Oklahoma—remains. Dr. Gunsaulus says: "The only true translation of the Bible for all time is a man." Father Platt's life translated the Bible and commended Congregationalism. He met an imperative need in Oklahoma.

Dr. R. B. Foster was called to his reward last March. Born at Hanover, N. H., in 1826, he founded Lincoln Institute for colored people at Jefferson City, Mo., and was principal of it from 1866-1872. He was ordained at Osborne, Kan., where he was pastor ten years. He also served churches at Red Cliff, Col., Milford and Cheney, Kan., and Stillwater, Perkins and Okarche, Okl. For more than fifty years his life has been spent in the West, by choice, often preaching where few cared to go. He has left the stamp of his strong character on our work here. The biography of these men and the history of Oklahoma are nearly synonymous.

Among church organizers who remain with us we may name Rev. Messrs. J. F. Roberts and J. S. Hawks, on the west, and Rev. Wilson Lumpkin on the east. Each has left a cluster of churches—monuments to wise and faithful service.

Among those who have cared for churches during trying periods, we mention Rev. and Mrs. L. S. Childs. Both preach and have served the church at Seward for six years—the longest pastorate in Oklahoma. They were among the first to take up work here and remain most active. Through their sacrifices many churches have been tided over critical periods. Mrs. Childs has attracted national attention as a missionary worker and speaker.

Rev. Messrs. L. J. Parker and C. J. Rives are two members of the "old guard," who have been our evangelists. Both coming to us from the United Brethren Church, they brought the zeal and devotion characteristic of that body. Mr. Parker has just accepted a call to Pittsburg, Kan. We reluctantly part with him even to Kansas, and hope he is only loaned. Mr. Rives, who has just finished a successful evangelistic tour, succeeds him at Perkins.

Even a general view of our ministry would be incomplete without the name of Rev. Joel Harper. In the beginning he began. First as a member of the famous Gospel Wagon Band, then as pastor, and for a short time as superintendent of the Congregational Sunday School and Publishing Society, he spent ten years in passing through Oklahoma, making Congregationalism stronger and Oklahoma better for his passing. He is now temporarily loaned to Colorado. Rev. T. H. Harper, pastor of Pilgrim Church, Oklahoma City, is his brother and successor. Another brother, Rev. Richard Harper, has recently returned from Colorado to his old work at the Indian agency at Darlington. He was accorded a hearty welcome and the old love has been renewed. The Harper brothers are sons of Rev. Joel Harper, who was pastor at Wichita, Kan.

Among ministers more recently arrived who are shaping our work today are a trio from Iowa, Rev. Messrs. O. W. Rogers and W. O. Rogers, father and son, and Rev. C. E. Drew. Another trio are from Michigan, Rev. Messrs. Henry Marshal, C. H. Davies and W. F. Harding. To these we may add Rev. C. H. Bente of Kansas, nobly struggling with the unique problems at Lawton, and Rev. W. L. Upshaw, who has had phenomenal success at Okarche and Hobart. His coming was but a return. These men, and others like them, joining

hands with the band of loyal workers who came at an earlier hour, will continue to shape the character of this state, which is yet in making.

RECENT MOVEMENTS

The home missionary committee is making an earnest effort to increase the amount raised by the churches for pastoral support, and thus decrease the missionary appropriation without reducing the salaries. To this end a committee was appointed to assist certain churches in introducing better system and making a more thorough canvass. The pressing need of more money for the new country is urging this action. First efforts have yielded good results.

Waukomis recently dedicated a new church building. It cost \$2,200, and is one of the neatest and most artistic structures in Oklahoma. Much credit is due to the pastor, Rev. J. C. Dazey.

Two important councils were held Dec. 3, 4. These recognized the church at Hobart, county seat of the new county of Kiona, with fifty-two members, and the church at Anadarko, county seat of the new county of Caddo, with twenty members. Work in these cities began Aug. 6, the day of opening. Hobart erected a temporary building, in which it worships. Rev. W. L. Upshaw is pastor. Anadarko has a neat chapel, costing \$1,200, nearing completion. Rev. L. B. Parker is pastor.

From the beginning some of our difficulties have been scarcity of Congregational ministers, frequent changes of pastorates, brief service in Oklahoma and want of constituency. All these conditions are greatly improved. Congregationally trained men are coming this way, pastorates are longer, loyalty and love for Oklahoma and our work are developing, and our constituency is gradually but surely growing. These conditions may be valuable elsewhere, but they are vital here.

C. G. M.

Kingfisher College

After six years of battling with adverse conditions our denominational college at Kingfisher has achieved notable success. Parker Hall, named in honor of the superintendent of home missions, a stone structure costing about \$18,000, is at length completed. This building, for three years used in an uncompleted state, contains classrooms, library and an assembly-room, beautifully finished with corrugated steel.

The boys' hall, a substantial brick building costing \$5,000, is the gift of a devoted Connecticut woman. The dormitory for young women, costing \$7,500, also the gift of a woman friend, is nearing completion. These improvements, together with the good record of the institution and the added population of Oklahoma, has caused a large accession to our numbers. The yearly enrollment will reach 175.

The college is fortunate in possessing a fine campus, on which grow several acres of thrifty young trees. With the growth of the territory the thought of the people is turning more and more to the better things of mind and heart. As a result more students take the full college course. This spring four young men will receive the degree of A. B. All are fine specimens of Western young manhood.

The development of this institution has been accomplished with great economy. Previous to this year the current expenses have been less than \$3,500 annually. This year they are less than \$4,000. But this condition cannot last. Already there is crying need for more laborers in this vineyard.

T.

In and Around New York

Broadway Tabernacle Loses a Valued Layman

Dr. Henry Clarke Houghton, a leading New York physician and a prominent layman of Broadway Tabernacle, died suddenly Dec. 1. His death came as a great shock to his many Tabernacle friends, who had supposed him to be in perfect health. Dr. Houghton was prominent in the local hospitals and medical colleges, being connected, in one capacity or another, with the Medical College, the Hospital for Women and the Ophthalmic Hospital. He was also president of the New York State and New York County Homeopathic Medical Societies, and the author of many medical books. He was born in Roxbury, Mass., about sixty-four years ago.

Young People and Missions

A conference of Sunday school and young people's leaders in mission work, the first to be held in this country on interdenominational lines, was held in New York for two days last week. On its executive committee were representatives from Congregational, Episcopal, Methodist, Presbyterian, Baptist and Reformed Churches. Its character was unusual, for questions previously prepared were discussed somewhat informally, each topic being introduced in a short paper by an acknowledged authority. At the first morning session Dr. Creegan read digests of the reports of a number of mission bodies, showing the methods followed in reaching and interesting the young people. Amos R. Wells, Luther D. Wishard and others followed in brief talks on the same subject. Another session was devoted to young people's societies, J. W. Wood presiding and H. P. Beach and G. D. Marsh being among the speakers. Dr. Clark of the Christian Endeavor movement presided at an evening meeting. The attendants gained many ideas as to methods of interesting young people in missions, and certainly there must be large advantage in such interdenominational exchange of ideas.

Methodist Money-raising

New York Methodists are having large success in the money-raising campaign they are conducting under the leadership of Dr. Tiple, executive secretary of the Twentieth Century Thank Offering Commission. Church after church is subscribing the money to pay off mortgages—\$72,000, \$50,000, \$41,000, \$40,000 and \$20,000 being the sums raised in five churches in little more than a month. Besides these specific and local objects, money is being raised for missions and other denominational purposes, the effort being to secure \$1,000,000 before January, 1903. Nearly \$600,000 of this sum is already subscribed. Some of their methods are novel. For instance, what is probably the only set of stamps ever issued by a religious body has just been published by the commission in five denominations—one, two, five, ten and twenty-five cent. These are printed in bronze colors, much in the form of the Pan-American postage stamps, and are to be circulated through the Sunday schools, stamps being given the children in exchange for such sums as they may bring for the fund, and small stamp albums being provided in which they are to be pasted. Each album will hold ten dollars worth of stamps, and it is expected that \$100,000 will be raised by this means. Money-raising in the case of New York Methodists is synonymous with spiritual growth, for never have the churches been in better spiritual condition than since this campaign was undertaken.

The Clerical Union

President Hall of Union Seminary spoke at last week's meeting on The Minister's Life. From a wide correspondence with ministers he had found among them a feeling of unrest, many being dissatisfied with their charges. The feeling extended in large measure to the congregations, many of which are in turn

dissatisfied with their pastors. Among the causes President Hall assigns for this condition are: weariness that comes from too long ministrations in one pulpit; the present day tendency toward social and humanitarian movements; and efforts for theological reconstruction. These have led to sharp criticism on the part of the people and have resulted in a loss, on the part of pastors, of faith in the supernatural. The meetings of the Clerical Union have been unusually interesting and well attended this season. Last Monday Dr. A. F. Schauffler considered Sunday School Problems.

C. N. A.

The Annual Church Rally

BY REV. GEORGE F. KENNGOTT, LOWELL, MASS.

The happiest and most inspiring service of the church should be its annual rally, which should be quite distinct from the business meeting for official reports, election of officers, etc., for ordinarily it is impossible to combine the transaction of serious business with the feast of reason and the flow of soul which characterize a church supper. This rally may occur at any convenient time. I prefer to call it the "Church Home Day" and fix the time for it at the real beginning of the church year, after the summer vacation. Most churches, however, hold it about the close of the calendar year.

Personal invitations to this Church Home Day should be sent about two weeks in advance to every member of the church and congregation by the pastor and deacons. They may be in the form of a neat and attractive letter, looking as much as possible like a wedding invitation which bids one not only to the marriage service, but to the supper and reception as well. Have a social hour from six to seven o'clock in the auditorium with organ recital. The church should be well lighted and open for inspection from basement to attic, including pastor's study, choirroom and class rooms, that the people may see their church home. Welcome the children and youth even if they make a little noise. If possible, have a room reserved for them, where, under wise direction, they may play during the reception, and then have all sit down together, as one great family, to talk over the affairs of the church.

Have a good, but simple and inexpensive, supper. Let every member of the church and congregation, including children old enough to be out in the evening with their parents, have a seat at the tables. These should be set in the most attractive and appetizing manner, with flowers for every one, plenty of wholesome fruit, tuneful orchestra, good cheer and ringing laughter. It is better to hire professional laughter-makers than professional mourners, who are usually ready to weep with those that laugh as well as with them that mourn. From faithful and regular attendants at Sunday school during the year select the best young people for waiters.

After a leisurely meal, the pastor presiding, let there be five-minute papers and speeches by the presidents or secretaries of every organization in the church, with information as to what it has done, is doing and is to do. The after-dinner speakers may include the chairmen of the board of deacons, standing committee, trustees, the superintendent of the Sunday school and the heads of the various departments, the presidents of the Men's League, the Maternal Association, Women's Foreign Missionary Society, Home Missionary Society, King's Daughters, representatives of the Y. P. S. C. E. in all its departments, of the Boys' Club and the Girls' Club, and every organization and committee of the church. This is the time and the place to let the church know what its members are doing in an organized way. The speeches must be brief, informing, enlightening, and, therefore, inspiring. There must be wit and wisdom,

light and life. The pastor should make ample preparation for this important service of the church year, in prayer, praise and meditation, and come to the service strong in body, clear and alert in mind, pure and devout in spirit. Have singing, not alone by the paid quartet, but by some of the young people and children, and have some of the old, yet ever new, songs of the church sung by the whole family. Call in some brother clergyman to congratulate the church on what it has done, and pitch the key for a new song for the year's work. And make the whole evening as much as possible like a college alumni banquet, in its cheer and good fellowship, filled with the spirit of Him who, so far as we know, never refused an invitation to a social gathering.

Whenever possible it will be well to call the entire roll. The largest churches will not have time to call every individual name. In the letter which has been sent out inviting the people to the church home day, let the pastor include a card with place for name, address, and two lines for a response. Each person attending will bring his card, as he would to a church wedding, and without spending the time in calling the roll of six or seven hundred names the pastor has the record of attendance, the correct address, and may read some of the most helpful words of testimony. Where this is not possible for lack of time at any one meeting, whenever the church celebrates the Lord's Supper the Sunday evening prayer meeting may be used with great profit as an anniversary service for those who have united with the church at the corresponding communion in former years.

The suggestions herein made have been tried for several years in succession, with the result that the Church Home Day is indeed a happy occasion, with ever increasing attendance.

Forefathers' Night in Salem

A large and representative company gathered Monday evening for the annual remembrance of the Pilgrim and Puritan by the Essex Congregational Club. The speakers were happily introduced by President Albree and most cordially received.

Dr. S. L. Loomis of Boston referred to the spirit of gratitude in which the country observed Thanksgiving Day and of progress in the higher life of the nation. Over against this self-congratulation he noted eminent signs of lessening interest in our own church life, in varied organizations for Christian work, the few students preparing for the ministry, the breach between the working people and the churches. In contrast with this apparent spiritual languor a picture was drawn of the heroic and sacrificing lives of the Pilgrims. They had difficulties for the head and the heart, and their ideals were of the most rugged kind. We may not revert to the old creeds, but may well seek to realize the fact behind the doctrine. We can match every opportunity of the forefathers in building the kingdom. Their principles are to be applied to our problems with their earnestness.

Dr. Lyman Abbott dealt with the political principles of the Pilgrim and Puritan. After tracing the growth of civil institutions under the development of French and Anglo-Saxon ideas of democracy, he avowed his own belief in theocracy, a government by God through the people. As against the teaching of Rousseau he advocated his well-known views in the working out of the Negro problem and our responsibilities in the Philippines. He expressed his profound sympathy with the best life of the South in its effort to treat the situation there justly and discriminately. In relation to colonial questions, self-government is to be understood, not as the beginning, but the end of government.

Eighteen hundred British students engaged last year in systematic Bible study, meeting weekly in little circles.

In Various Fields

Across the South Boston Bridge

A large company assembled at Phillips Chapel, Dec. 12, to express their appreciation of Miss Helen M. Clark, who for twenty-five years has labored in connection with the chapel with notable self-sacrifice and efficiency. Miss Clark is a woman of rare intellectual gifts, whose peculiar talent is her ability to attract and minister to the utterly broken and friendless. Her spiritual life, her mental capacity and fervent consecration express themselves in a power of prayer which has always been a source of great inspiration to those under her influence. These qualities have endeared her in no ordinary degree to her sister missionaries and to the people to whom she has ministered, and the desire to do her honor was universal. Rev. P. H. Epler, assistant pastor of Phillips Church, presided. Addresses were made by Rev. D. W. Waldron, who from the beginning has been interested in the chapel; by Rev. William Gallagher, who for many years had charge of this work; by Mr. William Shaw, representing Dr. F. E. Clark, a former pastor of the church; by Rev. Messrs. E. N. Hardy and G. H. Flint, former superintendents of this field; by Miss Mary Baxter, a missionary associated for thirteen years with Miss Clark in the work in South Boston; and by Mr. C. J. Lincoln, who for the past few years has aided the mission financially. At the close the pastor of Phillips Church, Rev. C. A. Dinsmore, after speaking of Miss Clark's self-sacrificing work and distinguished success, presented her with \$150 in gold from Mr. Waldron and her colleagues in the City Missionary Society and from her friends in Phillips Church and Chapel.

Phillips Church is continuing its policy of working along educational lines. The lecture course of the previous winter having proved successful, a similar course has been provided for this season. Gen. Curtis Guild, Jr., has spoken on Volunteers and Regulars, Mr. T. Wentworth Higginson is to speak on John Brown, Rev. Peter McQueen on Russia, Miss Maria Baldwin upon Harriet Beecher Stowe, J. W. Fairbank will illustrate the Land of the Nightless Day, and Louis B. Allen will give a practical demonstration of Wireless Telegraphy. Course tickets are fifty cents.

A good citizenship class, numbering about 100, has been organized in connection with the Sunday school. The meetings are held every two weeks in the auditorium at the close of the morning service, and the class is addressed by some outsider upon subjects relating to good citizenship. The speakers who have favored the club this year are Mrs. Esther Boland, well known for her efficient service for the public schools; Prof. Dallas L. Sharp, author of *Wild Life Near Home*, who spoke on the Open Mind; and Mr. E. W. Goodhue of the South End House, who gave an interesting talk on the Child in the Home. The formation of an orchestra has proved helpful in enlivening the singing at the opening of Sunday school.

Among the fruits of the work of Phillips Church are the many young men sent into the gospel ministry. Most recent of these is Rev. Charles L. Storrs, Jr., who on Dec. 10 was ordained to the ministry and installed pastor over the church in Hillsboro Bridge, N. H. Mr. Storrs is a grandson of Rev. Dr. Storrs, who preached for many years in Winchendon, Mass., and is of the same family that gave to Congregationalism her prince of orators. Mr. Storrs is a graduate of Amherst College and of Yale Divinity School, and is a young man of winning personality, genuine piety and of marked ability as a preacher. He chose the field to which he has gone, in preference to others offered him, be-

cause of the large opportunities offered in a manufacturing town not overchurched. He is followed to his new field by the cordial affection of his host of friends in this peninsula. A.

Dr. Bushnell Installed in Kansas City, Mo.

Albert Bushnell, born in Vermont of Pilgrim stock, was the youngest of eight children. His father, a sturdy farmer, insisted upon right and duty in Puritan fashion and developed a conscience in the boy that has grown stronger with the man. When the lad was fifteen his father died, and the boy, working on the farm in summer and attending school in winter, prepared himself for college and, to a large degree, supported himself through his college course.

Graduating at Williams in 1868, he expected to devote himself to business, but, his convictions leading to the ministry, he entered Union Seminary, graduating in 1873. A two-years' pastorate of Leavitt Street Church,



Chicago, followed, during which more than 150 members were received. Then came a winter in the lecture field, followed by two pastorates of a decade each, in Geneseo, Ill., and St. Joseph, Mo. At the latter point a new and handsome church edifice was erected, the membership more than doubled, and the organization advanced to a commanding place in Christian activities.

After a year in the work of the Anti-Saloon League in New York State, in June, 1900, he accepted the call of Clyde Church, Kansas City. More than a year of conspicuously successful service here has led to his installation by council Dec. 3. Rev. David Baines-Griffith was moderator and Dr. A. K. Wray preached the sermon.

Dr. Bushnell is a man of large executive ability and a good preacher, thoroughly in earnest and of evangelistic temper. In theology he is naturally conservative, but the books on his desk and his utterance indicate that he studies the latest thought and welcomes truth from every source. His presence in Kansas City has meant much to Clyde Church and Congregationalism, and his welcome has been correspondingly hearty.

J. P. O'B.

The Newton Circuit

The Newton Congregational Club, organized in 1886, has been gradually declining for several years. At the November meeting the question of continued existence was discussed, and it was voted to meet again in February with one of the churches, and to invite all Congregationalists in the city, without regard to former membership, charging fifty cents a plate for dinner. A suburban club cannot compete with the Boston club, and there is

no demand for five or six meetings a year. But there is a general feeling that the club should continue to be the means of bringing Newton Congregationalists together once or twice a year, perhaps for Forefathers' Day celebration and again in the spring, and it may be continued on that basis. Those who heard the inspiring talk on Dante, by Rev. C. A. Dinsmore, at the November meeting, felt reluctant to approve of any motion to discontinue a club that is the purveyor of such an intellectual and spiritual treat.

Elliot Church is enjoying the vesper service at 4.30 P. M., recently inaugurated in place of an evening service. The attendance is twice as large as formerly in the evening. The service is devotional, restful and spiritually helpful. The admirable choir, a quartet and large chorus under the leadership of Mr. Truette, make the music a delight. The congregation have large share in the responsive reading and chanting. For the present Elliot seems to have solved the second service problem.

First Church is also emphasizing the second service, which is held in the evening. Once a month there is an oratorio service, when the music is all taken from one of the great oratorios, and the sermon deals with the character of the hero. The Elijah was used last month, and The Messiah furnished the basis of the service Dec. 15. The quartet is reinforced in the evening by well-known singers from Boston, and the attendance and interest have increased.

A recent pleasant feature of the social life of this church was a reception to school teachers and parents, with an address by Dr. W. B. Forbush, the well-known specialist in work for boys, on the Relations of the Father and the Boy.

The use of printer's ink is appreciated by our churches. All print weekly calendars. The Aburndale church publishes an attractive little weekly, *The Greeting*, full of church news and notes. Newtonville has a unique weekly called *The Christian Messenger*, published by the ministers of the Methodist, Swedenborgian, Congregational, Universalist and Episcopal churches and furnishing items concerning all the Protestant churches of the vicinage. It stands thus for the spirit of union and co-operation in matters of religion and daily life. Its success during its first year has demonstrated the feasibility of such an enterprise, and it starts its second volume, under the editorship of the Episcopal rector, with every prospect of continued prosperity and usefulness.

The Young People's Society of Central Church, Newtonville, has been reorganized under the old name, the Home Society of Christian Endeavor. The pledge is as follows: "I will try to follow Jesus Christ in the aim and spirit of his life, and will undertake personal service for him." The present membership is twenty-eight. This church has secured the service of Mr. H. A. Lincoln of Andover Seminary, who will work especially in connection with the Sunday school and the Young People's Society.

E. M. N.

Fitchburg and Vicinity

The meeting of Middlesex Union Conference at Pepperell rejoiced those who believe in the fellowship of the churches by its remarkable attendance. Between 300 and 400 out-of-town guests gathered at the dinner tables in the town hall, while the church was filled with an attentive congregation. This reawakening of the spirit of fellowship will be well conserved by the holding of the spring session of the conference with one of our foreign-speaking churches, the Swedish of Fitchburg.

The Congregational Club, under the leadership of Principal Thompson of the State Normal School, has had a meeting of a somewhat unusual character. Pastors of the local Methodist and Universalist churches spoke freely on what can be done to make Christian unity more effective. Many were surprised at the degree of united action in many parts of the Protestant world, as reported after investigation by the outlook committee, while many were turned to serious thought and self-examination by statements as to the way our own attitude toward other Christian bodies has sometimes appeared to them. The December meeting of the club will carry out the idea of this meeting by a session at the Calvinistic Church, in which the Wachusett Baptist Union, a similar organization, will unite. Dr. A. H. Bradford of Montclair will represent the Congregationalists, and President Wood of Newton Seminary the Baptists.

Fitchburg has given two full weeks of distinctively religious effort in behalf of temperance. Daily union services under Evangelist Spear were held at the First Baptist Church and City Hall. The two Sunday evening audiences were only limited by the capacity of the hall, but the week night services were rather thinly attended, the churches apparently being not ready to put large strength or time into the work. Pledge cards, admirable in spirit and reasonable in requirements, were signed by some in immediate need of their help, but especially by young people.

The installation of Rev. George M. Howe at Groton brought together a large council. Although the papers in the case and especially the written statement of the candidate were voted "eminently satisfactory" after deliberate consideration, it was felt by a large majority that the custom of allowing the council to formally question the candidate ought to be maintained. As a result, the council was only more deeply impressed with the thorough scholarship and ripe Christian experience of the candidate. The Groton church has made important improvements in the parsonage and otherwise expressed appreciation of its new pastor.

At Townsend Rev. B. A. Willmott is giving the fruits of a studious and thoughtful ministry in series of evening addresses on such themes as The Nature of Penalty, The Divine Forgiveness, What Is Conversion. These topics are printed on special cards in advance and distributed as an invitation to the service.

At Rollstone Church, Fitchburg, the efficient circle of King's Daughters, in addition to their usual benevolent and religious work, has assumed a considerable responsibility for the payment of the church indebtedness. To meet this obligation they have given a unique entertainment, which filled the church to the doors. At the Calvinistic Church the annual meeting was placed early in December, to facilitate a prompt return to the Year-Book and to allow the church time to present the benevolent work for the coming year before the year has opened. Forty members have been welcomed to fellowship during the year, which is within one of the same number as the year before.

WATCHMAN.

Church Happenings

ATLANTIC, MASS., *Memorial*, through the efforts of the pastor, Rev. J. H. Whitaker, has lifted a mortgage which has burdened the church for eighteen years. Though without rich men, all but \$100 was raised on the ground.

BALLARDVALE, MASS., has renovated its vestry and installed a Hook and Hastings pipe organ.

BOSTON, MASS., *Elliot*.—A Men's League has been started, to include all men in the parish eighteen years old and upward who care to join. At the last meeting Rev. George L. McNutt was the speaker. As a part of the work of the Men's League a Boy's Club is being started. Sunday afternoon vesper services have been resumed, to continue three or four months. A new order of worship has been drawn up, intended to set forth by readings and responses the approach of the soul to God. Rev. W. C. Rhoades is pastor.

BOSTON, MASS., *Charlestown, First*.—The new pastor, Rev. Peter McQueen, is giving a series of evening sermons, enriched with stereopticon views of his extensive travels.

BRISTOL, CT., has chosen Dr. Charles C. Tracy, president of Aastolla College at Marsovan, Turkey, as its representative in the foreign field.

BROCKTON, MASS., *South*.—The men's meeting, on a recent Sunday afternoon, was addressed by Hon. W. M. Chandler of the New York bar on The Trial of Jesus from a Lawyer's Standpoint.

CAMBRIDGE, MASS., *First*, held, Dec. 1, a memorial service to the late Prof. J. H. Thayer of Harvard. Dr. McKenzie paid him an eloquent tribute and his favorite songs were sung.

GOSHEN, MASS., recently held four days of successful special meetings, with the aid of H. M. Secretary Colt and neighboring ministers. The last day was given to fellowship meetings.

GRANBY, MASS., has had a gift of \$100. The Y. P. S. C. E., one of the oldest societies, celebrates its twentieth anniversary Dec. 26.

GREENVILLE, Me., *Union* held a fair, Dec. 3. Tables were arranged displaying what the Church has done in missions, in art, in literature, in sociology, in journalism. The exhibit from the Sandwich Islands, Australia and Alaska was especially interesting. The A. M. A. furnished some photographs.

HAMILTON, MASS.—Rev. J. G. Nichols devotes his December sermons to The Preparation for the Coming of Jesus and His Coming, so leading up to Christmas as to enhance its effectiveness. The Monday Club, devoted to the study of current events and of literature, has begun its seventh season. The Ladies' Aid Society has recently repainted the parsonage, vestry and church vestibule, carpeting the last named.

HUBBARDSTON, MASS.—The church receives \$1,000 by the will of the late Mrs. Antoinette Morrill of Concord, N. H., who died recently in Washington, D. C.

MINNEAPOLIS, MINN., *Open Door*.—The pastor, Rev. E. E. Day, has arranged for a series of Sunday evening addresses on Some Latter-Day Saints. The first will be by the president of the W. C. T. U., Frances Willard.

NEW BRITAIN, CT., has organized a federation of the various churches. Eight were represented at the organization.

PROBIA, ILL., *First*.—The Men's Club, numbering 276 members, has held its first anniversary. It has increased the attendance at the evening service from 150 to 600.

PLANTSVILLE, CT.—Through the generosity of a member, the recent repairs have made the edifice one of the best equipped in the township. Rev. O. B. F. Pease is pastor.

ST. PAUL, MINN., *St. Anthony Park* has recently burned its mortgage, representative young people assisting in the ceremony. The handsome edifice has been built and entirely paid for without asking outside aid. The salary of Rev. E. S. Pressey has been increased \$300.

ST. PETERSBURG, FLA., in the last nine months, has received fifty members; has moved and repaired its edifice and built a modern parsonage. The church has been incorporated so as to hold its valuable property and a large corner lot is reserved for a new edifice. It is said that 6,000 tourists come here annually, and many remain as residents.

SEATTLE, Wn., *Plymouth* completed, Dec. 1, the pledge of \$30,000 to wipe out its church debt. The amount is payable July 1, 1902. Dr. W. H. G. Temple is pastor.

SOUTH WEYMOUTH, MASS., *Union* issues an attractive booklet of announcements for the winter, including vesper services, half-hour talks on Sunday afternoons by outside speakers on educational and industrial subjects, socials, and a course of high grade entertainments.

WEST PITTSBURG, PA., on Thanksgiving evening, burned its mortgage of \$3,100, of which \$500 had

ROYAL Baking Powder



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With Royal Baking Powder there is no mixing with the hands, no sweat of the brow. Perfect cleanliness, greatest facility, sweet, clean, healthful food.

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Alum is used in some baking powders and in most of the so-called phosphate powders, because it is cheap, and makes a cheaper powder. But alum is a corrosive poison which, taken in food, acts injuriously upon the stomach, liver and kidneys.

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burdened the church since its erection in 1883. Since the coming of Rev. E. G. Heal in May, 1900, the membership has grown from 68 to 145.

Record of the Week

Calls

CHATFIELD, GEO. A., Lyons, Col., to Whitewater. Accepts.
CHRISTIE, GEO. W., Amesbury, Mass., to Jamaica, Vt.
COWAN, JOHN W., Newton, Io., to Crete, Neb. Accepts.
CRAWFORD, OTIS D., Nevinsville, Io., to Orient and Gem Point, where he has been supplying.
FISHER, CHARLES F., Granby, Ct., to Deep River, for one year. Accepts, beginning Feb. 1.
GRANGER, CHAS. E., Third Ch., Waterbury, Ct., to Central Presb. Ch., Newark, N. J. Accepts.
HEBERLEIN, FRANK W., recently supplying at Princeton, Wis., to Dartford.
HOWLAND, ELIZABETH T., Nelson, O., not called to Chillicothe, but will remain another year at Nelson.
INGERSOLL, EDWARD P., Immanuel Ch., Brooklyn, N. Y., to secretaryship in the American Bible Society. Accepts.
KNIGHT, WM. A., Central Ch., Fall River, Mass., to Berkeley Temple, Boston. Accepts.
LINCOLN, GEO. E., Trenton, Neb., to Hersey, Mich. Accepts.
LODER, ACHILLES L., recently of Hyde Park, Mass., to Thetford and N. Thetford, Vt.
MCCHIE, CHAS. (Presb.), Brimfield, Ill., to Presb. Ch., El Paso. Accepts.
MCNEEL, ALBERT W., Buffalo Center, Io., to "the Union Society" of Arion, composed of the Baptist, Methodist and Christian chs. Accepts.
SARGENT, CLARENCE S., St. Mary's Ave. Ch., Omaha, Neb., to Plymouth Ch., Wichita, Kan.
STEINER, DENNIS R., Fostoria, O., accepts call to Ruggles.
TORRETT, HENRY L., Boston University, to Linden Ch., Malden, Mass.
TURNER, JOSEPH W., Germantown, Pa., to Tallman, N. Y. Accepts, and is at work.
WELLS, CLAYTON B., Pilgrim Ch., Denver, Col., to Eureka, Kan. Accepts.
WHITE, JAMES W., Menomonie, Wis., to Sheboygan. Accepts.

Ordinations and Installations

BOSS, ROGER C., o. Garfield, Kan., Nov. 26. Sermon, Rev. R. J. Mathews; other parts, Rev. Messrs. W. L. Sutherland, W. R. Smith, F. P. Strong and W. S. Hills.
BURROWS, FRED'K W., rec. p. First Ch., Braintree, Mass. Sermon, Dr. H. P. Dewey; other parts, Rev. Messrs. C. F. H. Crathern, A. W. Archibald and W. S. Gallagher.
BUSHNELL, ALBERT, i. Clyde Ch., Kansas City, Mo., Dec. 3. Sermon, Rev. A. K. Wray; other parts, Drs. Henry Hopkins, Richard Cordley and Rev. Frank Fox.
LOCKWOOD, GEO. R., Yale Sem., o. Castine, Me., Dec. 5. Sermon, Rev. G. S. Mills; other parts, Rev. Messrs. H. W. Conley and H. L. Packard.
MERLINO, GIUSEPPE, o. Windsor Locks, Ct. Parts, Rev. Messrs. F. P. Reinhold, Richard Wright, D. W. Goodale and J. S. Ives. Mr. Merlino has charge of the Italian work in Windsor Locks and Hartford, with residence at Windsor Locks.
OLSON, ANTON, o. Swedish Ch., Upsala, Minn., Dec. 3. Sermon, Rev. K. J. Bloom; other parts, Rev. Messrs. S. V. S. Fisher, A. P. Nelson and A. P. Engstrom.
PFRIFFER, HARRY N., o. Howells, N. Y. Sermon, Rev. E. F. Nelson; other parts, Rev. L. L. Taylor and Dr. W. A. Robinson.
RALPH, PHILIP H., o. Antigo, Wis., Dec. 4. Sermon, Dr. G. R. Leavitt; other parts, Rev. Messrs. A. G. Wilson, F. N. Dexter, J. Lloyd Smith, Geo. Jones, C. W. Pinckney and Dr. H. W. Carter.
STORRES, CHAS. L., Jr., Yale Sem., o. and i. Hillsboro Bridge, N. H., Dec. 10. Sermon, Rev. C. A. Dinsmore; other parts, Rev. Messrs. P. H. Epler, S. H. Lee, John Reld, G. H. Reed (Concord), F. W. Burrows and O. M. Lord.
WILLIAMS, JAS., i. Slattington, Pa., Welsh Ch., Nov. 28. Parts, Rev. Messrs. Peter Roberts and David Jones.

Resignations

CLARK, EDWARD L., Central Ch., Boston, Mass.
DATSON, WM. J., Merrill, Mich., and removes to West Bay City.

For Nervous Exhaustion

Use Horsford's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

HANSCOM, FRED L., Garner, Io.
KELLOGG, GEO. N., Morrisville, Vt., to take effect May 1, 1902.
LOEHLIN, HENRY E., N. Hyde Park, Vt.
RILEY, WM. W., Wayland and Bradley, Mich.
SMITH, JOHN H. B., Morley Ch., Duluth, Minn.
WATT, WM. J., Richmond, Vt.
WILLIAMS, JOHN C., Linden Ch., Malden, Mass.

License Revoked

The license to preach the gospel granted to Mr. GEORGE W. LOCKE by the Manhattan Association of New York in April, 1901, was revoked Dec. 9, 1901.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 23, 10.30 A. M. Subject, Wood Carving as an Avocation for a Minister; speaker, Dr. E. L. Clark.
PROVIDENCE, R. I. MINISTERS' MEETING, Dec. 23. Subject, Bushnell's Theology; speaker, Rev. L. R. Howard.
NEW YORK CLERICAL UNION, Trustees' Room, United Charities Building, Dec. 23. Subject, The Relation and the Responsibility of the Church to the Stage; speaker, Rev. W. E. Bentley.
MINNEAPOLIS MINISTERS' UNION, Plymouth Ch., Dec. 23, 10.30 A. M. Subject, Christ the Supreme Object of Affection; speaker, Rev. E. W. Shurtleff.

Difficult Digestion

That is dyspepsia. It makes life miserable. Its sufferers eat not because they want to, but simply because they must. They know they are irritable and fretful; but they cannot be otherwise. They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fullness, headache, heartburn and what not. The effectual remedy, proved by permanent cures of thousands of severe cases, is

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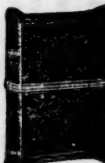
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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 29-Jan. 4, 1902. Numbering Our Days. Ps. 90.

Did you ever on a Saturday night or a Sunday morning look back over the vanished week with a view to determining the worth of each day to you? Supposing that you try sometime to mark them on the scale of 100. If you mark one seventy-five and the other ninety, on what ground would you make the difference? Perhaps some great and unusual pleasure is associated with Monday or Wednesday; perhaps on Friday you passed an excellent examination in one of your studies; perhaps Sunday brought you a new sense of the goodness of God and the love of Christ; perhaps on Thursday you recall going out of your way to help some one else. At all events, our fleeting days will lend themselves to such marking, and if we are true disciples of Jesus we shall find ourselves more and more prone to rank high on the scale those days when we have been conscious of some growth of character, some real usefulness in the world. It would be a shame to mark a day 100 simply because from sunrise to sunset our own cup of happiness had been full and we had no regard as to whether those about us might or might not be weary or sad.

In some such way we number our years. Mr. Joseph Cook not long before his death characterized human decades in this striking fashion: "Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties." Of course no one adjective can sum up all the characterizations of ten years, but they suggest to us that our lives do move on from period to period, and that each decade may witness some addition to our working equipment, some tighter grasp of the problems set us to solve, a larger influence in behalf of things true and beautiful and of good report. In other words, our constant prayer must be that of Moses: "So teach us to number our days that we may get us an heart of wisdom."

Notice the change in the new version which brings the meaning of the passage close home.

MISCHIEF MAKER

A Surprise in Brooklyn

An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says: "When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but, in reality, the poor little thing was starving, his mother's milk not being sufficient nourishment."

One day, after he had cried bitterly for an hour, I suggested that my wife try him on Grape-Nuts. She soaked two teaspoonfuls in a saucer with a little sugar and warm milk. This baby ate so ravenously that she fixed a second, which he likewise finished. It was not many days before he forgot all about being nursed, and has since lived almost exclusively on Grape-Nuts. Today the boy is strong and robust, and as cute a mischief-maker as a thirteen months old baby is expected to be.

We have put before him other foods, but he will have none of them, evidently preferring to stick to that which did him so much good in his time of need—his old friend Grape-Nuts.

Use this letter any way you wish, for my wife and I can never praise Grape-Nuts enough after the brightness it has brought to our household. These statements can be verified by any one who wishes to make a visit to our home." F. F. McElroy, 256 So. 3rd St. Brooklyn, N. Y.

Grape-Nuts is not made for a baby food, but experience with thousands of babies shows it to be among the best, if not entirely the best in use. Being a scientific preparation of Nature's grains, it is equally effective as a body and brain builder for grown-ups.

We are not exhorted to apply our hearts unto wisdom, as if that were some outside object to which we might bring our lives near once in a while, but we are really to get out of life a heart of wisdom. That precious boon which outweighs all God's gifts to us, which includes in itself peace and hope and power, is to be our aim and may become our possession.

Is there another psalm among the 150 which is more thoroughly steeped in the thought of the encompassing and enduring God? As we read it, the only glory that can rest upon these human years arises from the fact that we frail and transient creatures of the dust may rest in the mighty embrace of the Eternal, may link our weakness with his strength, our short-sightedness with his foreknowledge, our fleeting threescore years and ten with that life which knows no beginning and no end. Only as we realize that God is the background of our existence does it seem worth while even to breathe, and over against that background how puerile seem our petty rivalries, our selfish ambitions, our absorption in material things.

If we were all the time numbering our days, we should grow morbid and inert. But once a year surely is not too often to take a spiritual inventory. It seems only a few weeks since we were celebrating our entrance upon the twentieth century, looking forward with ardent expectations to what it might yield. A fraction of it has gone for all of us, for some a very large fraction of the years that remain. But if during the last twelve months we have gained a firmer hold on God, a more patient and tender love for our fellowmen, a new sense of the inexhaustible greatness of Jesus Christ, then all through the year, perhaps insensibly to ourselves, but really, we have been acquiring a heart of wisdom.

The Church Prayer Meeting

Topic, Dec. 22-28. How Would Jesus Keep Christmas? Isa. 54: 7-14; Matt. 5: 38-48; 26: 6-13.

[For prayer meeting editorial see page 993.]

Speeding Its Spirit

The Christmas View Point

First of all the Christmas spirit is one of good cheer. That has ever characterized this paper. It is optimistic. Croaking and Christmas are in antipodes, and the former has no voice in these columns.

Christmas exalts childhood. And the child has always been set in the midst of the life of *The Congregationalist*. Its editorials have furthered education from the earliest grade to the university. They have dealt with Sunday school problems; the weekly lesson and the young people's topic have been exploited. A department for both the child and his mother have been valued portions of every issue.

Above all else the day has been an annunciator of Christ's advent. We need not emphasize the truth, verified in eighty-five years, that this journal has maintained itself as a religious newspaper. Bethlehem's Babe grown to manhood has been its guiding star. The activities of his church are its chief interest. It has rejoiced to chronicle the recurring songs of Christmas caroled among many peoples and in an increasing volume. His kingdom has been made its topic and his subjects its greatest concern.

Every additional influence given to such an agency speeds the Christmas spirit.

The stimulus of a religious newspaper serves the individual life. Such a journal adds greatly to home comforts and happiness. To winter's store of enjoyment it offers fireside companionships. The contribution made by every man and woman to the life and cheer of the world is heightened by its reading.

What others have known through such reading others still may know.

Yours, *The Congregationalist*,
Warren P. Landers, Supt. of Circulation.

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In and Around Boston

Dr. Abbott Addresses the Ministers

The large company gathered at the Monday meeting was a personal compliment to Dr. Abbott and indicative of the hold which he has upon the clergy at large.

The message of the Christian ministry he defined as the message of the immediate followers of Christ. It is to be the witness to a new fact, the manifestation of God in human life. In Jesus God is brought down to finite proportions. Theology and religion are distinct; the latter is the life of God in the soul. Theology is the philosophy of that life. The ministry must not be preachers of mere ethics; theology is to be vitalized. It must affect the moral side of men. Both so-called liberal and conservative teachers have neglected ethics or religion according to their special interest. Preachers must minister to life and impart life. Reverently they are to say, "I am come that you may have life." In their sphere they are to do what Christ did in his to impress men with the reality of God so as to secure response to him. The preacher should be quiet about his politics and in the pulpit approach all political questions from the side of eternity.

In answer to inquiry regarding the practical side and outcome of the saloon agitation in New York, Dr. Abbott stated briefly the provisions and bearing of the Raines Law. Personally he desired local option in wards or election districts.

Berkeley Temple's New Pastor

This church has unanimously called Rev. W. A. Knight to its pastorate, and his acceptance is assured. The management of its affairs is to be placed wholly in charge of Mr. Knight and Mr. Kelsey, the associate pastor, the trustees and the church having voted unanimously:

That the pastors of this church shall have charge of all paid pastoral helpers duly provided for by the trustees, nominating the persons thus employed and arranging and overseeing their duties; and

That the letting of the building or any part of it for use, whether for hire or otherwise, shall be done in each case on the approval of the pastors.

A Half-Century Milestone at Chelsea

The figures "1851-1901" have been prominent for a week in the sight and minds of attendants at Central Church. Last Sunday was intended for the conspicuous day of the anniversary, but inclement weather forestalled the large attendance expected. Nevertheless the congregations included a fair sprinkling of non-resident and former mem-

bers. The exercises, including papers, addresses and reminiscences, made a valuable and unusually interesting review of the strong record of the church, and while no former pastor was present in person, all were called up so vividly by word and thought as almost to make their presence felt. The Friday evening services before and after Sunday were devoted to delightful reminiscences. Here is the list of pastors: Rev. Messrs. Copp, Herrick, Eddy, Nason, Jefferson and MacFadden, the last named having been with the church since 1898. With a fine edifice thoroughly renovated and its equipment enlarged by additional facilities in its parish house, the church faces an opportunity to increase its activity many fold.

A Milestone at Faneuil Chapel

The Faneuil Sunday school observed its twenty-fourth anniversary in the chapel on Brooks Street, Dec. 2. This first full year in the new chapel has demonstrated the need of such a building, as the increase in attendance has been 50 per cent. and in contributions 100 per cent. over that of the school in the old schoolroom. Furnishings have been paid for, and besides caring for all expenses, which have considerably increased since the new building was occupied, a number of benevolences have been kept up.

The eight evening meetings held this fall have been quite successful. It is hoped that after Jan. 1 a regular preaching service will be held every Sunday evening, and Mr. E. W. Ward, the superintendent, earnestly urges the co-operation of people in the vicinity in making these Sunday evening meetings a success.

Y. M. C. A. Addresses

An interesting and valuable course of lectures is now being given at the Young Men's Christian Association upon the Bible. Two lectures already heard have presented a study of Matthew and Philipians, the first by Dr. W. W. White and the latter by Dr. H. G. Weston. On Monday evening the Bible and Buried Cities of the East was considered by Professor Rogers of Drew Theological Seminary. The two remaining lectures are to be delivered by Dr. Alexander McKenzie and Dr. F. W. Tomkins on Dec. 30 and Jan. 13, respectively. At the Sunday afternoon service Dr. A. A. Berle is voicing Present Day Words of Jesus to Young Men. He treats of the message of Christ making for freedom, faith and power.

Mr. William M. F. Round's Lectures

Greater Boston has recently gained an unusually valuable citizen and useful Christian worker in Mr. William M. F. Round, who has taken up his abode in Norfolk and is to mingle frequently in the church and club life of the city. For twenty years he was secretary of the New York Prison Association, a position to which ex-Congressman Barrows succeeded. For six years Mr. Round was secretary of the National Prison Association, and he was official delegate from the United States to International Prison Congresses in Rome, Paris and St. Petersburg. The local churches, now that they are learning that he is available for lectures and talks, are pressing him into service. He has spoken before the Twentieth Century Club, the Good Citizenship class at the South Church, at Leyden Church, Brookline, and before the pupils of the Gordon Missionary Training School in Boston, which a considerable number of outsiders also heard. He is engaged more or less of the time in a campaign in Connecticut through which leading workers in the cause of prison reform are seeking to influence the legislature to pass measures affecting the criminal for good. Mr. Round's subjects deal with such important present problems as The Submerged Tenth, The Children of the Slums, and Our Brother the Criminal. He retains the force and charm of delivery which for so many years made him a popular platform speaker.

ENTHUSIASTIC CONVERTS

There are Thousands of Them Who Believe as This Woman Does

Mrs. Ira Knowlton, of Butte, Montana, is a most enthusiastic convert to the virtues of Stuart's Dyspepsia Tablets as a cure for obstinate stomach trouble.



She says: "I had poor digestion nearly all my life. It now seems to me that for years I never knew what it was to be hungry, to have a good natural appetite."

"I was troubled with gas in stomach causing pressure on the heart with palpitation and short breath. Nearly everything I ate soured on my stomach, sometimes I had cramps in the stomach which almost resembled spasms."

"Doctors told me I had catarrh of the stomach, but their medicines would not reach it and I would still be a sufferer had I not, in sheer desperation, decided to try Stuart's Dyspepsia Tablets."

"I knew they were an advertised remedy and I didn't believe anything I read about them, as I had no confidence in advertised remedies, but my sister living in Pittsburg wrote me last spring telling me how Stuart's Tablets had cured her little daughters of indigestion and loss of flesh and appetite, and I hesitated no longer."

"I bought a fifty cent box at my drug store and took two of the large tablets after each meal and found them delightful to take, being as pleasant to the taste as caramel candy. Whenever during the day or night I felt any pain or uneasiness in the stomach or about the heart I took one of the small tablets and in three weeks it seemed to me as if I had never known what stomach trouble was."

"I keep Stuart's Dyspepsia Tablets in the house and every member of our family uses them occasionally after a hearty meal or when any of us have a pain or ache in the digestive organs."

Mr. E. H. Davis of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Stuart's Dyspepsia Tablets is the safest as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, bloating after meals, sympathetic heart trouble.

Stuart's Dyspepsia Tablets is not a cheap cathartic but an active digestive remedy containing the pepsin and diastase which every weak stomach lacks, and they cure stomach troubles because they digest the food eaten and give the weak, abused, overworked stomach a chance to rest and recuperate.

Stuart's Dyspepsia Tablets are sold in every drug store in the United States, Canada and Great Britain.

SHOOTS AGAIN

Although Coffee Took His Eyesight For Awhile

A Colorado camp cook had to quit his job because he could not make coffee without drinking it himself and it was killing him. He says he used to take a cup of coffee before he got his breakfast for the men, for he felt the need of keeping up his strength and his stomach troubled him so much.

"Finally," he says, "I got so bad I was taken to the hospital. The doctor told me it was a clear case of coffee poison, and if I did not quit I would never get well. I had to quit in the hospital and gradually got a little better, then I took to drinking Postum Food Coffee and took it out with me to a job in the woods."

"I have been using Postum steadily for about eighteen months, and have entirely recovered from dyspepsia and all my old aches and ails. My eyes are so well now that I can see the gun sights as good as anybody, but two years ago I never could hunt because of my eyes. I know it is the quitting of coffee and using Postum that has benefited me. Nobody could have dyspepsia any worse than I had. All my neighbors thought I was going to die, but I am all right now. I have to send thirty-five miles to the city of Trinidad for my Postum, but it is worth while." Wm. Green, Burwings, Colorado.

From Southwestern Michigan

The state has recently suffered a severe loss in the death of William Chamberlin, for many years warden of the prison at Jackson. This section especially feels his loss, for his real home was in the small village of Three Oaks, where he began his life as a boy, passing from success to success until he was known through the state as a Christian citizen and through the nation as an expert penologist. His life illustrates the debt which the country owes to the rural church, for it was in the one at Three Oaks that he received much of the training that made him such a power in after years.

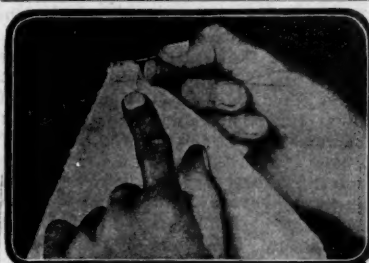
But this same church at Three Oaks, ably directed by Rev. E. C. Taggart, disproves the oft-made assertion that the country church has seen its day and no longer sends forth strong men. Among its members is Mr. E. K. Warren, a man of large business interests, of strong patriotic impulses, but, above all, also of intense devotion to the interests of the church. Having recently returned from a six months' journey through the Orient, Mr. Warren has delighted and instructed his fellow-Christians by a graphic and earnest presentation of his impressions of the scenes visited.

Over on the Lake Shore are found some of the strongest churches in this part of the state. They are within easy boat ride of Chicago and feel keenly the opposition of the summer excursion business. But the struggle is being waged with earnestness and success. At South Haven Rev. C. De W. Brower continues to strengthen his hold upon the community and make the church a leavening force. At St. Joseph Rev. T. R. McRoberts, after a strong pastorate of six years, opposes the disgraceful matrimonial ventures which have given his little city an unenviable reputation the country over.

A noteworthy feature is the marked increase of interest in Bible study in the rural districts. The district conventions of the Sunday School Union have never been so well attended, and even small schools are sending in favorable reports. Our churches are plan-

ning to be represented in large numbers at the coming Triennial Sunday School Convention at Detroit. These rural schools have heard little about modern psychological methods in teaching and new theories of grading, but they know considerable about the problem of securing earnest laymen who will read the Bible and tell classes about it.

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Deaths

ALDRICH—In Weathersfield, Vt., Dec. 8, Mrs. Abbie L. Aldrich, daughter of the late Rev. Alvah Spaulding, for many years pastor of the Congregational church at Cornish Center, N. H., aged 84 yrs., 1 mo., 5 dys.

HASKINS—In Providence, R. I., Dec. 8, Matilda Y., widow of William Haskins of Medford, Mass., daughter of Deacon Galen James, the founder of *The Congregationalist*, aged 79 yrs.

MILLER—In Jennings La., of typhoid fever, Nov. 28, Rev. Wilbur C. Miller, aged 47 yrs. He was a graduate of Andover and had held pastorates in Shabbona and Decatur, Ill.

STERLING—In Windsor, Mass., suddenly, Nov. 26, Rev. George Sterling, aged 59 yrs.

WILSON—In Salem, Mass., Dec. 8, Rev. John Gilman Wilson, aged 81 yrs. A graduate of Bangor Seminary in 1850, he served churches in Vermont, New Hampshire and Massachusetts as well as in Maine.

MRS. MARTHA J. ROSS

Died in Portland, Me., Nov. 27, aged eighty-four, Martha J., widow of the late Andrew J. Ross of Belfast, Me.

Her faith in Christ, early awakened and eventually confessed by uniting with the Congregational church, re-enforced a character whose inherited traits were unusually strong. That faith begot a sweet patience through years of physical suffering; in her constant and varied reading it insured to the Bible the place of best loved companion; it held her interest to all that pertained to the highest welfare of our country, at the same time broadening her sympathies to all the claims of God's kingdom, as evinced by generous giving through all her years. She retained to the very last a remarkable judgment and strict sense of justice with a conscientious fidelity to every trust. A most faithful and devoted mother, her memory will ever be a precious heritage to her children.

MRS. MAHALA B. WILLIAMS

Mrs. Mahala Badger Williams, widow of Rev. Francis Williams, died at East Hartford, Ct., Dec. 10, at the age of eighty years. She was born at Longmeadow, Mass., educated at Woburn Academy, married Rev. Francis Williams, October, 1841. Of five children, one daughter is living, the wife of Rev. William B. Phipps of Prospect, Ct.

With her husband Mrs. Williams served three Connecticut parishes—Eastford, Bloomfield and Chaplin. Their labors in Chaplin covered a period of thirty-four years. For the last ten years she has lived at East Hartford. Mrs. Williams's life was one of strong faith, abounding in prayer and fruitful in good works. Ever faithful in her home duties and to the local church, her sympathies and ministries extended to the ends of the earth, for she was an ardent supporter of missionary work.

Funeral services were held at the First Congregational Church, East Hartford, also at the Congregational church in Chaplin, where she was buried beside her husband.

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THE CONGREGATIONAL BOOKSTORE BOSTON

The Business Outlook

The reports of the country's bank clearings and the unprecedentedly large railway returns are proof positive of the enormous volume of business being done throughout the length and breadth of the land. The retail and holiday trade has attained tremendous proportions and will probably be the largest on record. The features of the week have been the reactionary tone of speculation, both in the security and cereal markets, and also the flurry in money last week, rates advancing at one time on the New York Stock Exchange to 12 per cent. It is believed, however, that from now out money will work easier, and that after the first of the year the supply will become large enough to make the situation one of comfort to borrowers. The reaction in the cereal markets is not surprising, in view of the previous sharp rise to 83½ cents per bushel for May wheat, and of the high prices prevailing for corn and oats; on the other hand, cotton has ruled higher, due to a continuance of the bullish sentiment created by the low Government estimate of the crop.

Another feature, during the week, has been the reduction in the price of copper to 15½ cents per pound. This reduction has long been foreshadowed and the entire copper situation should be all the better for the action, now that it has been taken. The same good conditions continue to prevail in the iron and steel industry, the mills and factories all being extremely busy, with prices firm. The urgent demand for railway equipment is of especial importance in connection with iron and steel.

There is an active demand for wool on a large scale, woolen manufacturers being busily employed. Hides and leather are firm and boot and shoe manufacturers report a very satisfactory situation.

With regard to stock speculation in Wall and State Streets, it is believed that, for the time being at least, the bear market has run its course and between now and the first of the year we shall have a considerable rally in values. Boston copper stocks at current prices look cheap for the patient holder.

The Problem of the Men

A company of earnest pastors and laymen met in Pilgrim Hall last week Thursday to discuss methods of work for men. There were present those who have earned the right to be called experts in this form of church endeavor. A fair proportion were or have been assistant pastors in large parishes, indicating special interest in this side of the Christian ministry.

The organizing and inspiring head of the gathering was Rev. E. N. Hardy, widely known from his relation with the Brotherhood of Andrew and Philip. He was naturally chosen chairman and Rev. E. W. Phillips secretary. The plan of the meeting was purely that of a conference, an exchange of practical and helpful experiences. The order of both morning and afternoon sessions included brief addresses with question and discussion interspersed.

Dr. W. C. McAllister described a successful class for men for Bible study and social life in the Baptist church of Randolph. Its feature is a lecture upon the international lesson, followed by a question box. Dr. W. T. McElveen outlined the interesting work of Rev. R. J. Floody and Mrs. Floody in the Shawmut Church of Boston, recently described in these columns, and also gave some account of his effort to reach the men of the South End through church services in social and personal touch.

The Brotherhood of Andrew and Philip was described by Rev. Messrs. E. W. Phillips and Richard Wright. Dr. W. H. Albright opened up a new line in his picture of the workings of the Pilgrim Fraternity, which provides sick and disease benefits and affords socially

a strong ally to the church. Dr. C. L. Morgan spoke briefly upon the Young Men's Congress projected by Mr. Capen. Dr. Withrow reported for a similar organization in the Park Street Church, and Rev. O. D. Sewall described the Brotherhood of Harvard Church, Brookline.

In the afternoon Rev. Manuel Charlton of Gloucester gave an interesting recital of his long labors as a fisher of men among fishermen. Mr. William Shaw of the U. S. C. E. emphasized the need and value of personal work. Dr. W. B. Forbush presented the topic, When and Where to Begin to Work for Men. It is salvation and not salvage that the church should be interested in mostly. The Pastor and the College was presented by Professor Peabody. It was a sympathetic talk, in which he urged an increase of faith in education and in the conserving quality of intellectual life. There is need of faith, also, in the natural impulses of young men.

Every one present expressed much satisfaction in the value of the sessions, and it was voted to constitute the officers chosen a committee to call a second conference.

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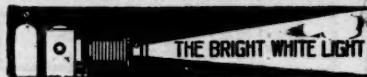
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 10 A. M.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Dear Readers All of the good, old Congregationalist: Please aid your humble sister to work more and better in the cause of the Master in neglected places by buying my nice, large bookmarks—5 for one dollar. Kindly address Christian Worker, Carey F. O., Shelby County, Iowa.

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The Second Term of the school year will begin on Thursday, Jan. 2, 1902.

New Pupils will be received at that time. Instruction is given by the president, Rev. Henry C. Graves, D. D., Professors J. P. Bixby, R. D. Sawyer, D. F. Lamson, W. O. Merrill, W. J. Macdonald and R. L. Perkins.

Application and Inquiry may be made of the President, Dr. Graves, office in Dewey Memorial Building, or of the Registrar, J. P. Bixby, and also of the Secretary and Treasurer, Mr. R. C. Habberley, 167 Tremont Street, Boston.

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Our Annual Excursion to the Beautiful
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Will sail from San Francisco Saturday, March 8, and arrive in Honolulu March 15. Twenty-six days will be devoted to the Islands (three weeks of that time to be spent in Honolulu). There will be a visit to the

CRATER OF KILAUEA,

on the island of Hawaii. The party will return to San Francisco April 16. Send for our Hawaii circular.

CALIFORNIA

Winter and Spring Tours

Leaving Boston January 7, 16, 28 and 30, February 6, 18 and 27, March 11 and April 22.

Magnificent Trips Across the Continent

Outward from Boston via the Boston & Albany, New York Central, and their Connections, and Returning from Chicago via the Boston & Albany Route.

New Orleans, San Antonio, El Paso, the Tropical Fruits of Southern California, Riverside, a trip through the Citrus Belt, including Redlands, San Diego, Pasadena, the "Saratoga of Southern California," Los Angeles, San Rafael, Santa Cruz, Monterey, San Jose, and San Francisco. The return journey includes the Sierra Nevada by daylight, One Day in Salt Lake City at Hotel Knutsford, the Gorges and Canyons of Colorado by daylight, Two Days at the Brown Palace Hotel, Denver, and Manitou Springs.

Florida

Leaving the Northern cities in the period of ice and snow, we shall have several tours to that land of sunshine, flowers and fruit—Florida. These trips will include prolonged sojourns at the most popular Florida resorts and also at that Mecca of tourists, Nassau, in the Bahama Islands, which has lately been made more attractive than ever by the erection of an elegant hotel, which forms an additional link in the magnificent East Coast (Florida) chain of hosteleries.

EUROPE

Early Spring Tour Through Italy, March 29.

Three Tours to France and the British Isles, in April, June and July.

A Tour of about 87 Days to Norway, the Land of the Midnight Sun, early in June.

An Early Summer Tour Through the Mediterranean to Italy, sailing about the last of April.

Two Summer Tours to Switzerland, during June and July.

A Tour of about 100 Days Through Central Europe, about July 8.

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The Hawaiian Islands, Japan, China, the Straits Settlements, Ceylon, India, the Red Sea, Egypt, Palestine, Syria, Turkey, Greece, Italy, etc.

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Leaving Boston, New York, and Philadelphia about August 18 or September 2 (the date of starting being dependent upon the traveler's intention as to making an extended trip through the Hawaiian Islands or not) and sailing from San Francisco August 26 or September 11, a party under personal escort for the entire distance will make a tour around the globe, visiting the Orient—Japan, China, India, Egypt, and the Holy Land—together with countless places of interest along the way. The journey is necessarily a long one, and its details have been carefully arranged so that it may be made the event of a lifetime, and in every sense complete and satisfactory.

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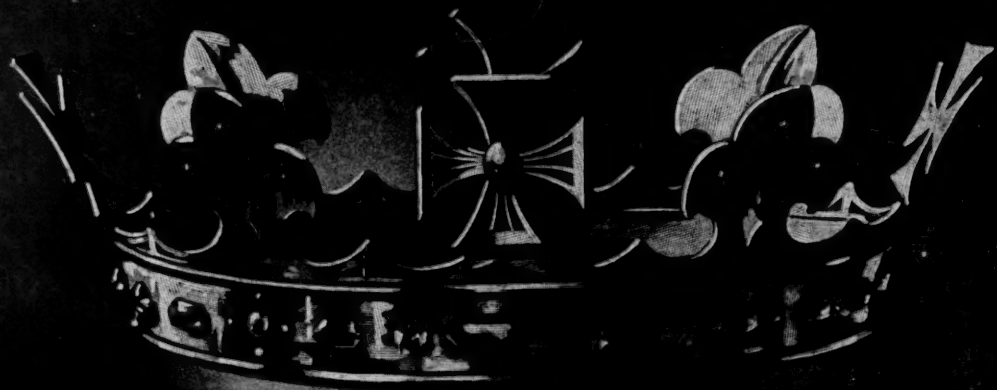
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